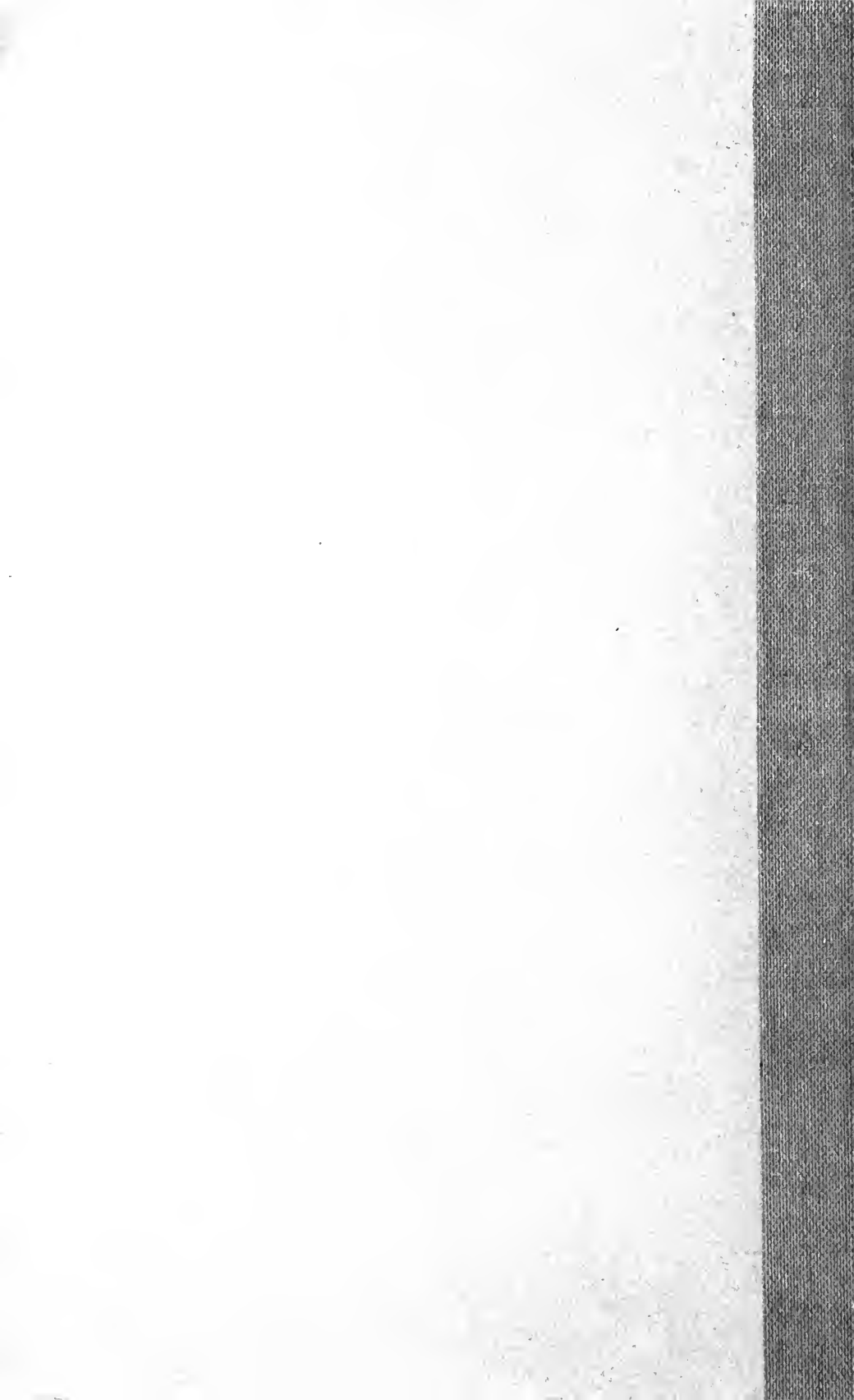
'Abd Allāh ibn Muslim, al-Dīnawarī, called Ibn Kutaibah

An extract from Ibn Kutaiba's *'Adab al-Kâtib*, with trans. and notes by W.O. Sproull.

أدب الكاتب

AN EXTRACT FROM IBN KUTAIBA'S

'ADAB AL-ḲÂTIB,

OR

THE WRITER'S GUIDE,

WITH

TRANSLATION AND NOTES

BY

WILLIAM O. SPROULL, PH. D.,
PITTSBURGH, PA.,
MEMBER OF THE „DEUTSCHE MORGENLÄNDISCHE GESELLSCHAFT."

LEIPSIC,
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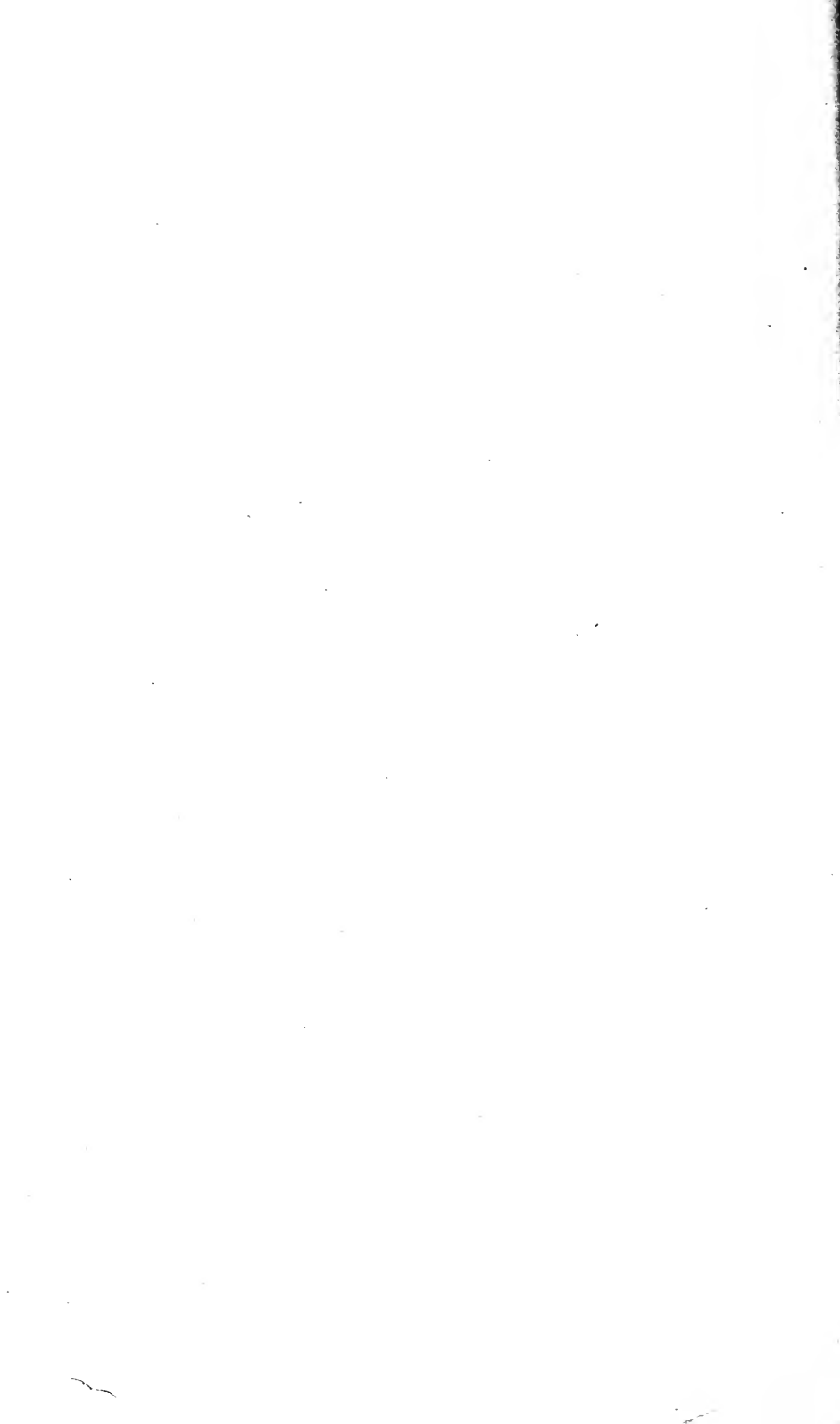
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Preface.

Abû Muḥammad ʻAbd Allah Ibn Muslim Ibn Kutaiba[1]) ad-Dinawarî, or, as he was commonly known, Ibn Kutaiba was born in the year of the Hegira 213 (A. D. 828—9). The place of his birth is not known with certainty. According to some it in was Dînawar, according to others in Marw, others maintain that it was in Kûfa and others still in Bagdad[2]). The Fihrist[3]) calls him al-Kûfi, assigning as the reason, that he was born in the beginning of the month Raǵab (middle of Sept.) 213 A. H. in Kûfa.

The surname al-Marwî, which is sometimes given him, can be explained, if we should assume that it does not designate his birth-place, by the fact of his father's having been born in Marw. Ibn Kutaiba acted for a time as Ḳadi in Dînawar, and hence the surname ad-Dinawarî. The place where he carried on his studies and afterwards taught was Bagdad.

In his religious views Ibn Kutaiba was the extreme opposite of an idealist. God is not, according to him, either a pure essence or a spiritual being utterly free from all the imperfections that are commonly attributed to what is created. The Creator is rather like the created, having the same form, adorned with the same virtues and blemished with the same vices. Ibn Kutaiba was, what we call, an Anthropomorphist[4]).

1) Kutaiba is the diminutive of قِتْبَة, the sing. of أَقْتَاب meaning entrails (الأَمْعَاء). Dict. biog. Ibn. Khall. Texte arabe. De Slane I. 353. 2) Ibid. 3) and 4) Gramm. Sch. d. Arab. Flügel, p. 188.

Agreed as the historians are in regard to the time of the birth of Ibn Kutaiba, the contrary must be said in respect to when he died. The following dates are given: 263 [1]) A. H. (876 A. D.), 267 [2]) A. H. (880 A. D.), 272 [3]) A. H. (May 884 A. D.), 276 A. H. (889 A. D.).[4]) According to the Fihrist,[5]) it was in the month Dû'l-Ḳi'da 270 A. H. (May 884 A. D.), according to others in 271 [6]) A. H. Ibn Ḥallikan says, it was most probably on the 15 of Raǵab 296 [7]) A. H. (Apr. 909. A. D.).

Judging by his different works, Ibn Kutaiba was not only a grammarian but also an historian. a genealogist and a rhetorician. He imparted also to his pupils traditions, and was quoted as authority by his son Aḥ-mad and by Ibn Durustawcih. In the Fihrist he is classified under the grammarians; Ibn Ḥallikan calls him a grammarian and a philologist of eminent talent and noted for the correctness of his information; Haǵi Ḥalfa designates him as a grammarian, and very often as an Imâm.

According to the Fihrist [8]) Ibn Kutaiba was put at the head of the eclectic school by those grammarians and lexicographers who, not belonging to the school of Kûfa and also not to that of Baṣra, combined what they deemed the best of both.

The names of the following works will serve to give some idea of the wide scope of his productions.

I. كتب المعارف The book of facts. II. أدب الكاتب The writer's guide. III. كتاب غريب القران The book of the rare expressions of the Coran. IV. كتاب غريب الحديث The book of the rare expressions in the traditions. V. كتب عيون الاخبار The book of the sources of information. VI. كتاب مشكل القران The book of the obscurities of the Coran. VII. كتب مشكل الحديث The book of the obscurities of the traditions. VIII. كتب طبقات الشعراء The book of notices con-

1) I. p. 195. 2) p. 213. 3) IV. p. 144. 4) II. p. 385 of the Lex. bibliog. et encycl. a Haji Khalfa. Flügel. 5) Gramm. Sch. Ar. p. 188. 6) and 7) Dict. biog. Ibn. Khal. p. 353. 8) Gramm. Sch. Flügel p. 188.

cerning poets. IX. كتاب الاشربة The book on drinks. X. كتاب اصلاح الغلط The book correcting the faults [of Ibn 'Ubaida]. XI. كتاب التفقيه The book of instruction. XII. كتاب الخيل The book on horses. XIII. كتاب اعراب القراءات The book of the grammatical analysis of the different readings of the Coran. XIV. كتاب الانواء The book of the rising and setting of stars. XV. كتاب المسائل والجوابات The book of questions and answers. XVI. كتاب الميسر والقداح The book on games of chance, and others[1]).

The book Adab al-Kâtib, from which the following pages are taken, was written for the purpose of serving as a guide in letter writing, which at that time so flourished among the Arabs. In the book the words explained are names of the most common and familiar objects, at the same time dialectical forms and synonyms are given, often accompanied with verses from poets and quotations from grammarians and lexicographers, in order to substantiate an assertion or to serve as an authority. The book has an unusually long preface so that the learned men of that time called it a preface without a book.[2])

The codex from which we have extracted is in the Imperial Court Library in Vienna. The codex has no general title, although it is divided into chapters and sub-chapters. The penmanship is exceedingly good, writtén in a plain hand almost without any interlacing of the different letters. On the other hand, it is not so accurate, words, and oftentimes a

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1) Ibn Khall. Biog. Dict. (eng.) (p. 22.) and Arab. p. 352. Haǧi Ḥalfa mentions twenty three (23) books as having been written by Ibn Kutaiba. In Hammer-Purgstall's Lit.-Gesch. d. Arab. is a list of forty two (42). In Hagi Khalfa, Flügel, II, 105 is a charge of plagiarism brought against Ibn Kutaiba تأريخ ابي حنيفة احمد بن داود الدينوري المتوفى سنة ٢٨٢ قال المسعودي هو نبيم أخذ ابن قتيبة ما ذكره وجعله عن نفسه 2) Dict. biog. Ibn Khall. De Slane p. 353. Confer also Arab. pers. u. türk. Handschriften der Wiener Hofbibliothek. Flügel I, p. 225.

line, are written a second time, and sometimes crossed out and sometimes not, the vowels when written are mostly incorrect.

The „Notes“ that we have given are mainly for the purpose of enabling one to form an idea of the worth of the book, by comparing its definitions with those of the same words found elsewhere.

This and similar works are the chief sources from which the Arabic lexicographers have derived the information that they have incorporated in their lexicons, and the advantages that would result to Arabic lexicography from the editing and publishing the same are evident. A beginning has indeed been made in this direction, Dr. *D. H. Müller* of Vienna being at present engaged in editing the writings of Aṣmaʿî. We shall embrace this opportunity of returning to Dr. *D. H. Müller* our thanks for his kindness shown to us while in Vienna, and especially in connection with the Library. We desire also to express to Prof. *Fleischer* our deep-felt gratitude for the exceedingly valuable assistance that he has so often rendered us.

Translation.

The chapter of the knowledge of instruments.

Abû Muḥammad says: The مُحَلَّات are the milk-skin and the axe and the instrument for striking light and the well-bucket and the large knife and the cooking-pot: and they are called مُحَلَّات, because he who has these things with him abides wheresoever he will, but when (he has them) not (with him), he must alight in company with others.

The فَأْس is the axe that has one head, and the حَدَأَة is the one that has two heads, and its plural is حَدَأ; and the صَاقُور is a large فَأْس, having one head, with which stones are broken, and it is (also) the مِعْوَل, and the بِرْزِين is a large فَأْس with which trees are cut down. And the عَلَاة is the anvil, and concerning it is the tradition, that Adam fell (from Paradise) having with him the عَلَاة; and the عَتَلَة is the auger. And the حُمُت are skins for butter, its singular is حَمِيت, and likewise the أَنْحَاء and its singular is نِحْي; and the وِطَاب are skins for milk, and its singular is وَطْب; and the ذَوَارِع are skins for wine, and I have not heard of a singular of it. And the أَسْقِيَة are for water, and the name زِقّ

embraces all of these; and the حُمْت are also used for honey.

Abû Zaid says: The skin of a kid, as long as it is suckled, is called the شَكْوَة and after it has been weaned, its skin is the بَدْرَة: and when it has entered its second year, its skin is the سِقَاء. And the [ضَبَّة] is the handle of the knife and of the butcher-knife, and the handle of the awl (إِشْفَى and مِخْصَف).

And the كَرّ is the rope with which one climbs the palm-trees, and it is not a كَرّ, except in this case; and the مَسَد is made of palm-leaves, or of the fibers of palm-trees, or of skins, and it is called مَسَد from مسد, that is tightly twisting, and plaiting; and the مِطْمَر is the rope with which the builder proportions, and it is also the إِمَام; and the مِقْوَس is that rope that is stretched before the horses in the race-course, and it is (also) the مِقْبَص, and thence (the expression), I have taken so and so according to the مقبص[1]).

And that rope with which the scales are raised is the عَذَبَة; and that transverse iron (bar) in which the pointer is, is the مِنْجَم, and that part of it in which the pointer moves is called the عِبَارَان; and the سَعْدَانَات are those knots on the lower part of the scales; and that ring in which the cords come together at the extremity of the iron bar is the كِظَامَة.

And the two pieces of hard wood that are laid upon the

1) See note to مقوس.

well-bucket, like a cross, are the عَرْقُوَتَان, and that thong that is between the two handles of the well-bucket and the عَرَاق is the وَذَم, and the عِنَاج on the heavy well-bucket is a rope or girth that is tied under it, and then tied to the عَرَاق, and it is a support to the وَذَم: and when it is light, a strap is tied in one of its two handles (and then) to the عَرْقُوَة; and الكَرْب is this, a rope is tied to the عَرَاق, it is then doubled and then trebled. El-Ḥuṭai-ah says:

„A people who, when they conclude a covenant with their neighbor, tie the عِنَاج and tie above it the كَرَب.“

And the دَرَك is a rope that is tied to the end of the main-rope, in order that it may be the one next to the water, and that the main-rope may not rot; and the فَرْغ of a well-bucket is the place where the water comes forth from between the عَرْقُوَتَان. In the pulley is the مِحْوَر, and this is that piece of wood that is in the middle of the pulley, and at times it is made of iron; and when it is made of hard wood, it is the قَعْو. And the قَبّ is that which is in the middle of the pulley and which has teeth of hard wood.

And the سِنَّة is the iron of the plough (i. e. plough-share), and it is also the سِكَّة; and the نِير is that hard wood that is upon the neck of the ox. And the مِقْوَم is that hard wood that the plougher grasps. And the مِنْسَغَة is that bunch of feathers with which the bread is brushed, that is with which it is beaten. And the مِسْيَعَة is the plasterer's trowel. It is so called, because one plasters with it, that is coats with

mud, and the سِبَاخ is mud (mixed) with straw, and the مِنْقَاف is that polishing shell that is taken from the sea.

The chapter of the knowledge of watering-troughs.

Abû Muḥammad says: The عُقْر is the back-part of the watering-trough, and the إزَاء is the place where the water pours into it; and the صُنْبُور is its outlet, and the عَضُد of the watering-trough is from its إزَاء to its back-part, and the مَدْلَج is what (the distance) is between the well and the watering-trough, and the مَنْحَاة is what is between the well and the end (of the course) of the she-camel by means of which water is drawn. One says: „Her she-camels toil in the course.“

And the زُرْنُوقَان are two pillars of stone erected over the head of the well and they are two supports; and when they are of hard wood, they are دَعَامَتَان, and the نَعَامَة is the hard wood cross-wise on the زُرْنُوقَان, and the قَتْب is all of the utensils of the she-camel by means of which water is drawn.

The chapter of the knowledge of garments and of vestments.

Abû Muḥammad says: The رَيْطَة is every garment that is not of two pieces, and the حُلَّة consists necessarily of two garments; and the نُقْبَة is a part of a garment according to the pattern of the drawers, upon which a waist-band is sewed, other than the wide thigh-piece, and it is fastened the way drawers are fastened; and when it has not a waist-band and

not knees [1]), it is the نُقْبَة; and when it has a waist-band and knees and a wide thigh-piece, it is the drawers; and the قَرْقَل is that under-garment that has no arms; and the طُرَّة of the garment and its صَنِفَة and its كُفَّة are the same, and it is that border on which there is no fringe; and the حَوَاشِي of the garment are its borders, all of them. And the زِمَام of the sandal is that (i. e. the thong) which passes from its شِسْع [2]) between the second and the first toe, and its قِبَال, like to it, is that which passes between the middle toe and the one next to it. And the الوَصْوَصَة is the drawing the veil close, and when you let it down to the مَحْجِر [3]), it is the نِقَاب, and when it is to (upon) the end of the nose, the لِفَام, and to (upon) the mouth, the لِثَام. And one says, he uncovers from his head, he unveils from his face, he makes bare from his feet. And الاضْطِبَاع is your gathering together the two ends of your garment upon your left shoulder, and drawing one of the two ends from beneath your right hand, and exposing your right shoulder; and اشْتِمَال الصَّمَّاء is the covering yourself with your garment and not raising any part of its sides; and السَّدْل is the letting your garment drop, and not gathering it beneath your hands. And one says, بُرْد مُفَوَّف, that is; a striped garment upon which there is embroidery-work, and its origin is from the فُوف in the finger-nail, and this is the white in the finger-nails of young men.

1) That is the part of a garment (drawers, breeches) covering the legs from the knees downwards. 2) The thong that passes through the sole of the sandal and between two of the toes, (Lane). 3) The part which is next below, or around the eye, (Lane).

The chapter concerning the knowledge of weapons.

Abû Muḥammad says: رَجُل تَرَّاس is a man when he has a shield with him, and when he has not a shield with him, he is a أَكْشَف; and رَجُل سَائِف وَسَيَّاف is a man when he has a sword with him, and when he has not a sword with him, he is a أَمْيَل; and one says, the مُسِيف is that one who has a sword with him, and when he strikes with it, he is a سَائِف. One says, عَصِيتُ بِالسَّيْفِ, أَعْصَى بِهِ, when (it means) you strike with the sword, and عَصَوْتُ بِالْعَصَا, أَعْصُو when (it means) you strike with the staff; and the primary signification with respect to the sword is taken from the staff; consequently between them (i. e. these two forms) a distinction is made. And رَجُل رَامِح is a man when he has a spear with him, and when he has not a spear with him, he is a أَجَمّ; and رَجُل دَارِع is a man when he has on him a coat of mail, and when he has not on him a coat of mail, he is a حَاسِر; and رَجُل نَابِل وَنَبَّال is a man when he has arrows with him, and when he is accustomed to make them, he is a نَابِل. And one says, اسْتَنْبَلَنِي فَأَنْبَلْتُهُ, that is; he asked me for arrows, and I presented him with arrows. And when a man has with him a sword and arrows, he is a قَارِن; and رَجُل سَالِح, that is; he has with him weapons; and when he is completely armed, he is a مُؤْد or a مُدَجَّج or شَاكٍ فِي السِّلَاح; and when he has not weapons with him, he is a أَعْزَل, and when he has on him an iron helmet, he is a مُقَنَّع; and when he puts on over his coat of mail a

garment, he is a كَافِرٌ, and has now covered his coat of mail. And one says, this is a man مُتَقَوِّسٌ (armed with a bow), and مُتَنَبِّلٌ نَبْلَهُ (supplied with his arrows), (and when he has not with him a bow and not arrows he is a أَنْكَبُ), and مُتَنَكِّبٌ كِنَانَتَهُ (laid his quiver upon his shoulder).

The chapter of the knowledge of the sword.

Abû Muḥammad says: The ذُبَابُ of the sword is the point of its extremity, and its two edges of its two sides are its ظُبَتَانِ, and the عَيْرُ is the raised part in its middle, and its عِذَارٌ is what is between its ظُبَتَانِ and the عَيْرُ of the two sides of the sword, in general; and the سِيلَانُ of the sword and of the knife is that iron (-piece) that goes into the handle, that is its tail, its plural is سِيلَانَاتٌ.

The chapter concerning the spear.

Abû Muḥammad says: The جُبَّةٌ is that part of the spear-head into which the spear(-shaft) enters, and the ثَعْلَبُ is that part of the spear(-shaft) that enters into the spear-head; and what is below the ثَعْلَبُ to the extent of two cubits is called the عَامِلُ of the spear, and that part that (extends) to the زُجّ (i. e. the iron foot) is called the سَافِلَةُ of the spear.

The chapter concerning the bow.

Abû Muḥammad says: The سِيَةٌ of the bow is that part of its end that is curved, and the عَجْسٌ and the مَعْجِسٌ is the place where the archer grasps, and the كُظْرَةٌ is that notch in which the string is, and the نَعْلٌ is that nerve with which

the back of the سِيَة is covered, and the خِلَل are those thongs that cover the outer sides of the سِيَتَانِ, and the غِفَارَة is that piece of cloth that is over that notch in which the string is; and the عَتَل are the Persian bows; and the إِطْنَابَة is that strap that is on the end of the string.

The chapter concerning the arrow.

Abû Muḥammad says: The فُوق of the arrow is the place for the (bow-) string, and the حَرْفَانِ of the arrow are the two cusps, and that thong that binds together the فُوق is the أُطْرَة and the رُعْظ is the place where the head enters the arrow, and the رِصَاف is that nerve that is around the رُعْظ; and the feathers of an arrow are called the قُذَذ, and a single one is قُذَّة; and the أَقَذّ is that arrow on which there are no feathers, and the مَرِيش is feathered; and the نِكْس is one of those arrows whose notch is broken off, and its lowest part is made its uppermost part.

The chapter of spear-heads.

Abû Muḥammad says: In respect to the spear-head, its قُرْنَة is its end, and this is its extremity; and the عَيْر is the raised part in its middle; and the غِرَارَانِ are the two sides of it; and the كُلْيَتَانِ are those (projections) from the right and from the left of the spear-head (i. e. the cusps).

The chapter of the names of craftsmen.

Abû Muḥammad says: Every craftsman is, among the Arabs, a إِسْكَاف. The poet says: „The two upright pieces of

a camel's saddle, that the أسْكاف, has made", that is a carpenter; and the ناصح is the tailor, and the نصاح is the thread, and the هاجرى is the architect, and the هالكى is the worker in iron, and the هبرقى is the worker in gold, and the جنثى is the maker of coats of mail, and the سفسير is the skillful worker in iron[1]), and the عصّاب is the spinner of thread. Ru'-ba says: „The folding by the قسامى the striped garments of the عصّاب." And the قسامى is that one who folds the garments (i. e. cloths) the first time, in order that they may be lapped according to their fold. And the ماسخى is the bow-maker, and the original meaning of المسخ is the converting of one thing into another; for he takes a piece of hard wood and makes out of it a bow.

The chapter of the difference of the names with respect to the same thing, on account of the difference of the sides (from which it is viewed).

Abû Muhammad says: الفتل الشزر is twisting upwards, and اليسر downwards; and الطعن الشزر is thrusting from your right and from your left, and اليسر opposite your face; and الطعنة السلكى is the straightforward thrust, and المخلوجة is from the right and from the left. And one says, طعنت بالرحا شزرا, when you turn your hand away from your right; and when your commence turning from the left, and so turn, it is البت.

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1) The word سمسار is defined in Lane as meaning broker, &c., the various meanings given not suiting the connection here. The definition taken from Vuller's Lex. Pers.-Lat. (s. note) also does not answer. See, on the other hand, in Ǵawâl Almu' (s. note), where, among other explanations, is given ويقال للحاذق بأمر الحديد سفسير

The ثَبَان is a receptacle in which you carry anything in front of you; one says, تَثَبَّنْتُ and ثَبَّنْتُ. And when you lay it upon your back, it is the حَمْل; one says, تَحَوَّلْتُ so and so. And when you put it under your arm, it is a خُبْنَة; one says, خَبَنْتُ, أَخْبِنُ, خَبْنًا. السَّانِحُ is what comes from the right side, and البَارِحُ is what comes from the left side, and النَّاطِحُ is what comes towards you, and القَعِيدُ is what comes behind you.

The chapter of the knowledge of birds.

Abû Muḥammad says: The Arabs use, at times, الهَدِيل for a young bird; saying, that it lived at the time of Noah (peace be upon him), and that a rapacious bird preyed upon it. They say, there is not a dove that does not bewail it. And there is quoted in this meaning (i. e. الهَدِيلُ): „Then I said: Does a ring-dove, that has early awoke, bewail the هديل that perished at a time when there was no تُبَّعُ?“ that is, was not created, a تُبَّع (lived) afterwards. And El-Kumait says: „And he whom you call upon for help does not bring you an answer more quickly than a هَدِيل“. And at times, they use it for the bird itself. Ġirân ‘Aud says: „It is as if the هَدِيل, its middle limping with the foot from pride, were a great drinker in Gaza, being drunken“. And at times, they use it for the cooing. Ḏu-r-Rumma says: „I see my she-camel at El-Muḥassab, and there excited in her a longing the evening-time in Jeman and the repeated coving (of the doves)“. And the قَارِيَة and قَوَارِى its plural, — these are green birds, and from them the Arabs have propitious omens. Abû Muḥammad says: I have heard that the common people say, القَوَارِيرُ, but I do not know if they mean this bird or not. And the

سُبَد [1]) is a bird having soft feathers, upon which water will not lie, and which the poets compare to a horse when it sweats. And the تَنَوُّط is a bird that hangs its nest on a tree, and hatches therein. And the poet says, in describing the camels by the length of the necks: „They throw down the nests of the تَنَوُّط in the sun-shine, and stretch out, in the darkness, the viper of the deserts". And the تُبُشِّر, they say, is the صُفَارِيَة, and the شُرْشُور is the بِرْقِش, and أَبُو بَرَاقِش is a bird that has various colors. The poet says: „Like the أَبُو بَرَاقِش, every color can be thought (to be) its color". And the أَخْيَل is the شِقِرَّاق [2]), and the Arabs have from it unpropitious omens, and the طُرْغُلَّة is the swallow, and the حَاتِم is the raven, because, according to them, it necessitates the separation. And the وَاقٍ is the صُرَد [3]), and it is so called in imitation of its sound. The poet says: „And he was not timorous; when he fastened on his saddle with the traveling utensils, he said: To-day there fail me a وَاقٍ and a حَاتِم." [4]) And the غَرَانِيق (cranes) are water-birds, its singular is غُرْنَيْق, and others say, also, ابْن مَاء. Du-r-Rumma says: „I traveled, having departed (from the way), the Pleiades being as if they were a ابْن مَاء, circling over the top of my head." And the بُوم is a bird like the owl, to it a stupid man is

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1) Accord. to some like the eagle, accord. to others like the swallow of the desert, (s. Lane). 2) Applied, in the present day, to the green wood-pecker and common roller, (Lane). 3) One species is العَقْعَق (the magpie), so called by the people of El-'Irak, (Lane). 4) He means that he has not been exposed to danger from anyone (وَاقٍ), and has not enjoyed anyone's hospitality (حَاتِم).

compared, and it is also the owl (itself), and the دُخَّل is the ابن تمرة; and Garîr says: „O valley! whose people have gone forth, and so the inhabitants of their valleys are حَمَام and دُخَّل." And the صُوع (i. e. the horn-owl) is a bird, and the غَطَاط is the katha-bird, and a single one is غَطَاطَة. And the فَيَّاد is the male-owl; and the سِقْطَان of a bird are its wings; and the عِفْرِيَة is the feathers on the neck of the cock, and of the bustard, and it is the male of the حُبَارَى. And the بُرَائِل are those feathers of a bird that are raised and form a circle, in fleeing. And the قَيْض is the outer shell of an egg, and it is الخِرْشَاء; and the غِرْقِئ is that thin covering (skin) that is under the قَيْض; and the مُحّ is the yellow of the egg. It is said that the young are produced from the white, and that they nourished themselves with the yellow. The poet says: „Koraish was an egg, and it split itself, and its yelk, its best part, belongs to 'Abdu-Menâf." And the مُكَّاء is a bird that whiles in the gardens and يَمْكُو, that is whistles. The poet says: „When the مُكَّاء warbles outside of the meadow, then, alas the owners of the sheep and asses!" And the قَطَن of a bird is where its tail grows. One says, the hen or the pigeon أقفّت, when she stops laying eggs, and one says, the bird قَطَعَت, when it descends from the cold regions to the warm regions. Abû 'Ubaida says, on the authority of El-Kisâî, the hen أقفّت, that is; she collects the eggs under her belly, and El-Asma'î (says, that it means) when she stops laying eggs, and likewise أصفَت; and the poet أصفَى, when he ceases to write poems.

Notes.

P. ٣, l. 2. محلّات. These six things are necessary for an Arab to have on account of his nomadic habits, in order to be entirely independent of others. According to some these are seven things which make up the محلّات. So in Ǵauh. vol. 2. p. 174:

قال أبو يوسف المُحَلِّتان القِدْر والرَّحَى قال فذا قيل المُحَلّات فهى القدر والرحى والدَّلْو والشَّفْرَة والفَأْس والقَدّاحة والقِرْبة أى من كان عنده هذه الأَدَوات حلّ حيث شآء وإلّا فلا بُدّ له من أن يُجاوِر الناس ليستعير منهم بعض هذه الأَشيآء وأنشد

لا يَعْدَلَنَّ أَتاوِيُّونَ تضربهم نَكْبآءُ صِرٌّ بأصحابِ المُحَلّاتِ

„Let not streams upon which a cold wind beats, bring the owners of the محلّات from the way“.

In Muḥ. vol. I. 443, a: والمحلّات بلفظ الجمع القِدْر والرحى والدلو والقِرْبة والجَفْنة والسكّين والفأس والزَّنْد،

L. 2. فأس (pl. أفؤس or فؤوس Muḥ. II, 1068, b,) is a hoe, adz, or axe, (Lane). In Com. to Ḥarîrî vol. I, 360, l. 18, there is given the following expression, ضَعِ الفأس فى الرأس „lay the axe on the head (of the wood)“; in the same place it is explained by امضِ أمرك „complete your task“.

On account of its resemblance to the one side of an axe, is the bone in the back part of the head above the depression so called, s. Com. to Ḥar. 402, 13.

L. 5. حَدَأَةٌ. This word is also written حِدَأَةٌ, though the other is the better form, (Lane). According to El-Asmaʿî (in Ǵauh. I, 7,) the plur. is حِدَأٌ like قَصَبَةٌ, قَصَبٌ, where also Śammâh it quoted as saying:

يُبَاكِرْنَ العِضَاةَ بِمُقْنَعَاتٍ   نَوَاجِذُهُنَّ كَالْحِدَإِ الوَقِيعِ

„The camels kneeled down contented among the thorn-bushes, their teeth being like sharp axes“.

In Lane is the form حَدَأٌ mentioned as being rather a coll. gen. m., also a pl. form حِدَآءٌ is given, in CK. حَدَآءٌ.

L. 5. صَاقُور (pick-axe) commonly called صَبُّورَة, the same as مِعْوَل. The first form of the verb derived therefrom is denom. Muḥ. and Ǵauh. Also according to some, the same as صَوْقَمٌ, but this according to others means a thick فَأْس, (Lane).

L. 6. كَرْزَنٌ or كِرْزِنٌ or كِرْزِينٌ, pl. كَرَازِنُ and كَرَازِينُ; and see also كَرْزَمٌ and كِرْزِيمٌ, pl. كَرَازِيمُ in Muḥ. II, 1805, a; Ewald, Lehrb. d. Hebr. Spr. § 154, b.

L. 8. عَتَلَةٌ (augur, wimble, gimblet, Lane). The verb عتل means to draw or pull with force, and thence comes عتلة to mean also an instrument with which the yonng shoots of palm-trees are pulled off; Com. to Ḥam. 102, 20, and this is the same as مِجْثَاث, according to Lane.

L. 7. عَلَاةٌ. This means an anvil whether made of شَجَر, from trees, (this is perhaps a mistranscription for صَخْر, [Lane]), or made of iron, and thence a synonym for زُبْرَةٌ, an iron anvil. The word is also applied to a she-camel, and as thus used is explained in various ways. نَاقَةٌ عَلَاةُ الْخَلْقِ (Ǵauḥ. II, 521): A she-camel hard in respect to her make, either referring to her size, i. e. bulky, or power of endurance, excelling in going or

journeying, s. Lane. Muḥ. II, 1464, b. The expression in the text refers to Sura 2, 34—36.

L. 9. نَحْي. In Muḥ. II, 2050, b, the three forms نِحْي are given, pl. أَنْحَاءٌ, نُحِيّ and نِحَاءٌ: it can also mean a skin for milk. In Ǵauh. II, 553 is only the form نِحْي.

L. 9. الذَّوارِع so called because taken from the part next to the ذِراع (arm). The correct form for the sing. is ذَارِع: for the forms ذِرَاع and ذَرَّاع, see Lane.

L. 10. الزِقّ. According to the author, this is a general expression for any of the specific words just mentioned, but by conferring Lane, it will be found, that some give this word also a specific meaning, e. g. a skin for water or milk, syn. سِقَاءٌ. or a skin of which the hair is clipped, not plucked out, used for wine and the like, a skin for clarrified butter, vinegar, and wine, &c. Pl. pauc. أَزْقَاق and أَزُقّ pl. of mult. زِقَاق and زُقَّان. See Freyt. Einl. in das Stud. der arab. Spr. p. 225. Com. to Ḥar. Maḳ. p. 27, 15; 335, 19.

L. 12. الشَّكْوَة, البَدْرَة and السِّقَاء. The distinction that is made in the text among these three words, with respect to the age of the animal when slaughtered, is generally observed; on the other hand, if each one of these, as well as of the others before mentioned is (properly) used to hold a certain thing, or things, exclusive of other things, is impossible to determine, since the lexicographers and grammarians themselves give definitions that conflict with one another. We give here what is said in Muḥ. I, 72, a, (unter بدرة): The skin of a sucking kid (lamb), when used for milk is called شكوة [1]), for butter عُكَّة; the skin of a kid (lamb) that has been weaned, when used for milk is called بَدْرَة,

[1]) As an example of the want of harmony in the definition of these words even by the same author, we mention that شكوة (s. under the word itself) is explained as a skin used for water or milk

pl. بِدَر, for butter مِسْأَدَة [1]); the skin of one two years old, when used for milk وطب, for butter نِحْى. Com. to Ḥarîrî v. I, 35, l. 21, بدرة is defined as meaning also عشرة آلاف درهم; in Ǵauh. also, v. I, 284. In Muḥ. I, 73, a, والبدرة أيضا كيس فيه ألف او عشرة آلاف درهم او سبعة آلاف دينار. Saçy Chrest. ar. III, 224.

L. 13. الكَرّ. In Ǵauh. I, 393, this word is defined as denoting a rope made out of ليف used for climbing palm-trees, also for binding together the wooden pieces of the saddle, also a rope with which the sails are tied, as in the following hemistich:

جذب الصراريّين بالكرور

P. ۴, l. 1. إمام. In religion this is that person or thing according to which one regulates his life, or which one takes as his authority, s. Beidh. Com. to Sur. 17, 73; also Com. to Ḥarîrî 545, 16. The word means then, in general, that according to which anything is regulated, and so here. In the text, this word is given as a synonym of مِطْمَر, and this latter word is defined in Lane as being the builder's زِيج, also called إمام and تُرّ, that is builder's line according to which the stones or bricks are laid.

L. 3. عَذَبَة. Besides the meaning given in the text, it can also signify the point or extremity of the tongue; thus in the expression; الحَقّ على عَذَبَاتِ أَلْسِنَتِهِم; „Truth is on the tips of their tongues“, (Lane).

L. 1. مقوس. This word, according to Muḥ., can mean quiver for arrows, the race-course, the place from which the horses start, and also, so here, a rope stretched before the horses when they are drawn up for the race. The dropping of this rope was the signal for starting. In Muḥ. II, 1774, a, أبو العيال is quoted as saying:

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1) Lane writes the word مِسْأَد or مِسْأَدٌ.

إِنَّ البَلاءَ لَدى المَقاوِسِ مُخْرَجٌ   مَا كَانَ مِن غَيْبٍ وَرَجْمِ ظُنُونٍ [1]

This verse is also in Ǵauh. I, 472. As a synonym of the last meaning we have the word مِقْبَصٌ. So also in Muḥ. II, 1656, a, and in the same place it is stated further with respect to this word:
ومنه قولهم أَخَذْتُهُ على المِقْبَصِ أى على قَالَبِ الاستواء.
See Ḳâm. turc. II, 391.

L. 7. العَرْقُوَتانِ. The object of these two cross-pieces of wood is to keep the well-bucket from collapsing and for the purpose of attaching thereto the well-rope. According to Muḥ. II, 1383, a, عَرْقُوَةٌ is incorrect. The dual means not only these two pieces of wood for the well-bucket, but also the cross-pieces of the saddle. In Ǵauh. II, 105, we have the following half-verse: خُذِّلَتْ منها العَرَاقِى فَانْجَذَمْ. „The عراق were taken away from it (the well-bucket) and it was cut off“. The want of harmony between the gender in منها and of the verb انجذم is explained by saying that the poet thought on the word سجل. a synonym of دلو, and of masc. gen.

L. 12. This verse is of the meter bèrîṭ, and is to be found in Beidh. I, ٢٢٥, 6. It is also quoted in Muḥ. in Ǵauh. and in Lane.

L. 17. سِنَّة with the plur. سِنَنٌ, meaning a ploughshare. As stated in the text, so is it also given in Lane as synonymous with سِكَّة, this latter word occuring in the saying: ما دَخَلَتِ السِّكَّةُ دَارَ قَوْمٍ إِلَّا ذَلُّوا, „The ploughshare enters not the abode of a people or party, but they become abased“.

L. 17. Concern. فَدَّانٌ s. Freyt. Einl. p. 269.

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1) The trial at the مقاوس makes clear what was doubtful and only to be conjectured in thought.

L. 19. المنسغة. In Muh. II, 2068. b, we have this word thus explained: المَنْسَغة أَضبارة من ذَنَب طائر ونحوه ينسغ بها الخبّاز الخُبْز وكذلك اذا كانت من الحديد ،

P. ٥, l. 1. المالج. Muh. II, 2000, a, المالَج بفتح اللام آلة يُطيّن بها مُعرَّب ماله بالفارسيّة

L. 1. سَيَاع or سِيَاع is mud mixed with chopped straw, with which one plasters. — The poet El-Kutâmee in describing his she-camel says:

فلمّا أَنْ جرى سِمَنٌ عليها   كما طَيَّنْتَ بالفَدَنِ السِّيَاعا

„And when fatness extended upon her, as when thou plasterest with mud and chopped straw the pavilion." (Lane).

L. 2. المِنْقاف. The following is given in Muh. II, 2122, a, والمِنْقاف منقار الطائر ونوع من الوَزَغ او عظم دويبّة بحرية يُصْقَل به الورق والثياب ،

L. 4. عُقْر or عُقُر. The back part of the watering-trough, where the animals drink. Imrulkais says: فرماها في فرائصها بإزاءِ الحَوْضِ او عُقْرِه, Gauh. I, 369. The word occurs also in the following proverb, (s. Lane): إِنّما يُهْدَمُ الحَوْضُ من عُقْرِه, „The trough, or tank, for watering animals is demolished only (by commencing) from its hinder part".

L. 5. المَدْلَج also مَدْلَجة. In Muh. defined as in the text; where the poet is represented as saying:

كأنّ رِماحَهم أَشْطانُ بئرٍ   لها في كلّ مَدْلَجةٍ خُدُورُ

„It is as if their spears were well-ropes let down in every مدلجة." Muh. I, 670, a.

L. 6. المنحاة. See under the next note.

L. 6. السانية. This means the she-camel (also camel in general) by means of which water is drawn from a well, one end of a long rope being attached to its saddle and the other end to the well-rope. (s. Lane.)

The منحاة is the distance the camel must go away from the well in order that the bucket may come to the top. In the following proverb occurs the former word: سير السوانى سفر لا ينقطع. „The course of the beasts that draw water is a journey that has no end", (lit. not cut off), Ǵauh. II, 496.

L. 12. الرَّيْط. Garments made out of one piece of cloth, and hence fine and costly. In the following verses we have translated it with robes, Ḥamâsa 504, 6:

اذْ أَسْحَبُ الرَّيْطَ والمُرُوطَ الى أَدْنَى تِجَارِى وأَنْفُضُ اللِّمَمَا

„When I trailed after me my robes and garments of silk to the nearest wine-dealer, shaking my long locks". Also ibid. 506, 22.

والبِيضَ يَرْفُلْنَ كالدُّمَى فى الرَّيْطِ والمُذْهَبِ المَصُونِ

„And women who, like dolls, go about in robes and garments adorned with gold".

In Lane we have an example of where it is used figuratively. Thus one says: خَرَجَ مُشْتَمِلاً بِرَيْطَةِ الظَّلْمَاءِ, „He went forth enveloped in the mantle of darkness."

Because meaning what is made of a single piece, it can also denote the cloth used for a turban, Com. to Ḥarîrî 294, 14. S. also Freyt. Einleit. p. 308; Com. to Ḥamâsa 506, 22: Dozy Dictionnaire d. noms d. vêtm. cher les Arabes p. 191 ff.

L. 12. حُلَّة. Also so explained in Com. to Ḥarîrî 304, 8. It has then a more general meaning of any garment that is worn, that is good and new, coarse or fine; in Ḳamûs a lined garment.

It can also mean weapons, that which one puts on like a garment. So one says لَبِسَ حُلَّتَهُ, „He put on his weapon (or weapons)", (Lane). S. Einleit. in das Stud. d. ar. Spr. Freytag, p. 296 and 298. Com. to Ḥarîrî Maḳ. 304, 8. For a similar use of ثَوْب, s. Freytag, ar. prov. I, 685, (4th verse).

L. 13. النُّقْبَة. Ḥamasa 682, 1:

وَخُذُوا المَكَاحِلَ وَالمَجَاسِدَ وَالْبَسُو نُقَبَ النِّسَآءِ فَبِئْسَ رَهْطُ المُرْهَقِ

„Take the instruments for anointing with eye-salve and the clothes dyed with saffron, and put on the garments of the women; shame upon the tribe reduced to such straits!“ See also Freyt. Einleitung p. 315; Dozy diction. d. vêtm. p. 426.

L. 15. السراويل. This word has been treated in almost every way possible, and consequently the views of the Arabic lexicographers and grammarians are exceedingly diverse. The word means drawers, trowsers, breeches, a garment worn by male or female; originally applied to such as are worn under other clothing, but now also applied to such as are worn externally.

Some regard it as a good Arabic word; others as foreign (Persian). If it is a sing. or a plur., if it is common gender, or masc. only, or fem only; whether it should ever be declined or not, and if it should be declined, when? — these are questions concerning the answers to which there is not only no uniformity of opinion, but the greatest diversity. This is to be seen in the following extract taken from Ibn Ja'îs" p. ٧٧, 7:

وأمّا سراويل فهو عند سيبويه والنحويين أعجميّ وقع في كلام العرب فوافق بناءه بناءً ما لا ينصرف في معرفة ولا نكرة وهو قناديل ودنانير قال الشاعر وهو ابن مُقبل

يُمَشِّي بِها ذَبُّ الرِيادِ كأنّه فَتًى فارسيٌّ في سراويلَ رامِحُ

„There approached as an obstacle intervening in the way to her (or) them, the wild bull, as though he were a Persian youth in drawers, one with a pair of horns“.

ويروى أتَى دُونَها ذَبُّ الرياد هكذا أنشده صاحب الصحاح، قوله ذبّ الرياد الثورُ الوحشيّ والمراد فتًى فارسيٌّ رامحٌ في سراويل ومن الناس مَن يجعله جمعا لسِروالَةٍ وهي قِطْعَة خِرْقَة منه كدخاريص وأنشدوا

عليه مِن اللُّؤمِ سِرْوالَةٌ فلَيْسَ يَرِقُّ لِمُسْتَعْطِفِ

„Upon him is an under-garment of ignobleness (i. e. ignobleness clings to him like a pair of drawers), so that he does not

become tender-hearted to one who also endeavors to conciliate him“.

فيكون كعنتدلة وعتاكيل وهو رأى أبى العبّاس ويضعف من جهة المعنى لأنّه لا يريد أن يكون عليه من اللوم قطعة وإنّما هو كجو والسراويل تمام اللبس فأراد أنّه تامّ التردّى باللوم • قال أبو الحسن من العرب من يجعله واحدا فيصرفه والسماع حجّة عليه قل أبو علىّ الوجه عندى أن لا ينصرف فى النكرة لأنّه مؤنّث على بناء لا يكون فى الآحاد فمن جعله جمعا فأمره واضح ومن جعله مفردا فهو أعجمىّ ولا اعتداد بالأبنية الأعجميّة •

Im Com. to Ḥarîrî Maḳ. 298, l. 14, are also to be found the different views concerning this word. In ib. 78, l. 26 is in connection with this word a tradition concerning Muḥammad.

It is altogether probable that the word is Persian, the exchange of ل for ر and vice versa being by no means unlikely, especially since these letters are often exchanged for each other. S. Freytag Einleit. p. 128, 31. — Compare also the different dialectic variations given below. In Vuller's Lexicon pers. lat. is شلوار given as the Persian original of the Arab. سراويل. — Lane regards the word as of the measure فَعاليل, not regarding سِرْوَال as genuine Arabic. سَراوِين is a dialectic form, also شِرْوَال for سِرْوَال. The common modern pronunciation is شَرْوَال pl. شَرَاوِيل. French, charavari. In the O. T. we have the word סַרְבָּלֵיהוֹן twice: viz., Dan. 3, 2; 27; some regard this as being the same word, see, on the other hand, Gesenius Hebr.-Chald. Handw. 7. Aufl. See also Gesenius Thes. of the Heb. Language. See also Freytag Einl. p. 299; Dozy Dict. des vêtm. p. 203; Ǵawalîḳî Almu'arrab. ed. Sachau ٨٨ and 42; Arab. Prov. I, 649; Sûra 16, 83; Beidh. I, ٥٣٤, 1.

L. 15. النِطَاق. In Com. to Hamâsa p. 38, 19 it is explained as being that which a woman puts on when she girds herself for work. In Muh. II, 2090, a, it is thus defined: النِطاق ما يُشَدُّ به الوسط وشقّة تلبسها المرأة وتشدّ وسطها فترسل الأعلى على

الأسفل إلى الأرض والأسفل يناجم على الأرض ليس لها حجزة ولا نَيْفَقٌ ولا ساقان ج نُطُقٌ ،

See also Freyt. Einl. p. 315; Com. to Ḥarîrî Maḳ. 160, 21; Kâmil 79, 1, 3.

L. 16. القَرْقَل According to Ǵauh. II, 231, قَرْقَل or قِرْقِلّ. The common pronunciation قَرْقَم. S. also Freit. Einl. p. 322.

L. 16. طُرَّة side, border, edge. So in Ḥamâsa 795, 17:

قَدْ أَغْتَدِي وَالصُّبْحُ مُحْمَرُّ الطُّرَرْ وَاللَّيْلُ يَحْدُوهُ تَبَاشِيرُ السَّحَرْ

„I ride forth in the morning, while the day-break's border is flushed with red, and the early dawn drives away the night".

L. 16. كُفَّة. According to Muḥ. the extreme edge of a garment; and then the border of anything, derived from كفّ to push back, to keep from, and thence that which keeps from anything.

According to Com. to Lebîd. Mo'all. v. 9 (Arnold, p. 93), كِفّة pl. كِفَفٌ is anything round, كُفّة pl. كُفَفٌ anything long.

L. 18. زِمام. In Com. to Ḥarîrî Maḳ. 559, 10 is this word so explained: زِمَام النَّعْل وهو سَيْرها الذى يقع على ظهر الرجل من مقدم الشراك طولا وقيل هو مثل القبال ،

See also Lane.

P. ٩, l. 1. وَصْوَصَة is, accord. to Muḥ., nom. act. from وصوص, which means not only to make tight, close, but, also to look through the hole in the veil called وصوصة. The following is from Muḥ. II, 2258, b: ' وصوص الرجل وصوصةً نظر من الوصواص والجِرْو فتح عينيه والمرأة ضيّقت نقابها والوصوص والوصواص خرق في الستر ونحوه بمقدار عين تنظر فيه ج وصاوص

S. also Freyt. Einleit. p. 326.

L. 2. اللفام and اللثام. Under the former word in Muḥ. II, 1908, b, the following: قال الأصمعيّ اذا كان النقاب على الفم فهو

اللفام واللثام كما قالوا الدغى والدثى. وقال أبو زيد تلقمت تلفما اذا اخذت عمامة فجعلتها على فيك شبه النقاب ولم تبلغ بها أرنبة الأنف ولا مارنه قال وبنو تميم تقول فى هذا المعنى تلثمت تلثما ،
Also in Muḥ under لثم II, 1878, b: وقال ابن السكيت وتقول بنو تميم تلثمت بالثاء على الفم او غيره وغيرهم يقول تلقمت بالفاء ،

Other examples of the interchange of ث and ف are; فوم = ثوم and حنف = حنث. See also Freyt. Einl. p. 127 & p. 130. Also following: فار فائره = ثار ثائره , فروة = ثروة , جدف = جدث , حفلة = حثالة, cf. Suyuty's al-Mughir (ed. Bulak) I, 224. The meaning common to the latter two words is مال, inclinavit; s. Muḥ. I, 464 and 466. — S. also Freyt. Einl. p. 326; Dozy diction. d. vêtm. p. 399.

L. 4. Concerning these different ways of wearing the garments we refer to Lane's Dict. from which we take what follows in respect to the اشتمال الصمّاء, forbidden by the Prophet.

It is the covering oneself with the garment, so as to cover with it his body, not raising a side thereof, in such a manner that there is in it an opening from which he may but forth his hand, also termed التَلَفُّع; but A'Ubeid says: According to the explanation of lawyers, it is the wrapping oneself with one garment not having upon him another, the raising it on one side, and putting it upon his shoulders. One reason assigned why forbidden, is that there would be a lack of decency in it, this probably refers to the latter of the two explanations given above; the other, referring to the former explanation, is that by that means the respiration would become obstructed and the person would perish.

L. 7. بُرْد. Muḥ. I, 79, b: والبُرْد ثوب مخطّط ج أبراد وأبرُد وبُرود. والبُرد أيضا كساء أسود من الصوف يلتحف به الواحدة بُردة ج بُرَد [1] ووقع بينهما قدّ بُرود يَمَنة اى بلغا أمرًا عظيما لأنّ اليَمَن وهى برود اليمن لا تُقَدّ الّا لعظيمة ،

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1) The translation of the saying is: There is come between them the renting of the Jeman garments.

S. also Freytag, Einl. p. 285; Dozy dict. d. vêtm. p 59 ff.

L. 7. مُفَوَّف. Com. to Ḥamâsa 784, 17: ومفوّف أى منقوش وأصل ذلك أن يكون فيه نقوش بيض لأنّ الفوف شىء يكون فى العُشَرِ أبيض ويقال لبياض الظُفْرِ الفوفة،

L. 12. أَمْيَلُ. Accord. to Muḥ. II, 2026, a, it is one who has no shield, no sword and no lance; it means also a cowardly person, so in the following verse from Ḥamâsa 610, 7:

وهُمْ إذا الخَيْلُ جالُوا فى كَوَاثِبِهَا فَوَارِسُ الخَيْلِ لا مِيلٌ ولا قَزَمُ

„When the riders spring upon their backs (i. e. of the steeds) they are riders of steeds, not cowardly and not to be despised.“

L. 13. عصا. With respect to this word, the distinction made in the text is by no means universally observed. Some assert the directly opposite, whilst others make no distinction at all. See Ǵauh. Muḥ. and Lane.

The view given in the text is also to be found in Ḥamâsa 311, 2, in the Comment. to the verse that here follows:

ولٰكِنَّنَا نَأْبَى الظَلَامَ ونَعْتَصِى بكُلِّ رَقِيقِ الشَفْرَتَيْنِ مُصَمِّمِ

„We, however, fight against injustice and strike with our swords, double-edged and dividing asunder“.

L. 16. دَارِع. The verb درع has in general the idea of putting on. Com. to Ḥarîrî Maḳ. 404, 21: المدرّع لابس الدِرْع إمّا من الحديد أو من الثياب والأوّل هو المراد والثانى هو المورّى به

In Mo‘all. ‘Amr. b. Kolṯ v. 80 (Arnold. p. 139) occurs the word viz:

وَرَدْنَ دَوَارِعًا وخَرَجْنَ شُعْثًا كَأَمْثَالِ الرَصَائِعِ قَدْ بَلِينَا

„They went down (to battle) clad in armor, and they went forth (out of the battle) covered with dust, like the worn-out straps on the horses’ heads“.

So also in Ḥamâsa 53, 20:

وأَسْيَافُنَا فى كُلِّ غَرْبٍ ومَشْرِقٍ بِهَا من قِرَاعِ الدارِعِينَ فُلُولُ

„Our swords are everywhere in the West and in the East, in them are notches from the mutual striking of those clad in armor“.

L. 17. حَاسِر. See in Belâdsori Liber expugnationis ed. de Goeje p. 39, 11., also under the notes p. 27.

P. ٧, l. 1. شَاكِى. The formation of this word is vacillating, at one time constructed as if the verb were med. wâw, at another time as if it were double ʿAyin.

The first verse we quote with the Comment. thereto is from Moʿall. Zoh. v. 38 (Arnold p. 82).

لَدَى أَسَدٍ شَاكِى السِلَاحِ مُقَذَّفٍ   لَهُ لِبَدٌ أَظْفَارُهُ لَمْ تُقَلَّمِ

„Where the lion, bristling in arms, the hero of many a contest, having a mane and claws uncut".

شاكى السلاح اى تامّ السلاح اصله شائك من الشوكة وهو القوة والبأس فقلبت العين موضع اللام،

The form شَوْكَة occurs in Ḥamâsa 526, 18:

فَنَفُلُّ شَوْكَتَهَا وَنَفْثَأُ حَمْيَهَا حَتَّى تَبُوخَ وَحَمْيُنَا لَمْ يَبْرُدِ

„We break their weapons, and we cool off their zeal, until it subsides, without our zeal abating".

والشوكة اصلها فيما تُنْبِته الارض ومن أمثالهم[1] لا تَنْقُش الشَوْكَةَ بالشَوْكَةِ فانّ ضَلْعَها معها يقال نقشت الشوكة اذا استخرجتها ومنه قيل المنقاش ويجوز أن يكون المنقاش ما نُقش به الشىء اى زيّن ثمّ نقلت الشوكة الى الحديد وكنى به عن الشدّة والبأس،

The form شِكَّة occurs in Moʿall. Leb. v. 63 (Arnold p. 112):

وَلَقَدْ حَمَيْتُ ٱلحَيَّ تَحْمِلُ شِكَّتِى   فُرُطٌ وِشَاحِى إِذْ غَدَوْتُ لِجَامُهَا

„I ever defend my tribe, a steed carrying my weapons, whose reins are my girdle, when I come at early morn".

See also Ḥamâsa 271, 23.

Concerning the five different forms of this word, see Fleischer's Beiträge zur ar. Sprachk. IV. Stück, 253; see also Alfijja ed. Dieterici 342, 11; also Ewald Lehrb. d. hebr. Spr. § 114, d.

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1) This proverb. is also in Freyt. Prov. Ar. II, p. 517; thus translated: Ne extrahas spinam spinae ope, nam erga eam propensa est.

L. 1. مُوئِد. Kâmil 144, 15: المُؤدِى بالـهَمْـزِ التـامُّ الأَدَاة والسِلاحِ وبغَيرِ الهَمْزِ الهالِكُ

L. 1. مُدَجَّج. Muh. I, 626, last line: المُدَجِّجُ والمُدَجَّجُ اللابِسُ السلاحِ وفى حديث وهب خرج جالوت مدجّجا فى السلاح أى عليه سلاح تامّ سمّى به لانّه يدبّ أى يمشى رُوَيْدًا لثقله، والمُدَجِّجُ والمُدَجَّجُ القنفذ تشبيها لريشه بالسلاح لأنّه يُدافع به نفسه

Hamâsa 378, 3:

فقلْتُ لَهُمْ ظُنُّوا بألْفَى مُدَجَّجٍ سَرَاتُهُمْ فى الفَارِسِيِّ المُسَرَّدِ

„I said to them, think on 2000 heavy-armed, whose leaders are clad in the Persian (armor) of interlinking rings“.

والمُدَجَّجُ التامّ السلاح من الدُجّة وهى شدّة الظلمة لأنّ الظلمة تستر كلّ شىء فلمّا ستر نفسه بالسلاح قيل مدجّج وقيل أنّه من الدَبّ وهو المشى الرويد والتامّ السلاح لا يسرع فى مشيه وسراتهم خيارهم وعنى بالفارسىّ المسرّد الدروع،

See Mo‘all. Ant. v. 47 (Arnold p. 159).

L. 2. أعزَل. This word means removed or separated from (the arms or weapons), a person without weapons, and here it is intrans. It has also a trans. meaning, namely: A horse that holds its tail to one side, see Mo‘all. Imrulk. v. 60. (Arnold p. 27).

L. 4. أنكَب. Com. to Hamâsa 105, 11: والأنكَبُ المائل وأصله الّذى يشتكى منكبيه فهو يمشى فى شقّ ومائل الرأس أى مصعّر من الكبر،

L. 7. ذُباب. The modern Arabs have a saying, in which this word occurs, and which is used in respect to intercourse with a person who is extremely sensitive. فُلانٌ يجب أن تمشى معه على ذُبابِ السيف: He is a person with whom it is necessary that

you walk (associate) on the point of the sword. ضَبَاب is not to be written in this saying instead of ذُبَاب, Muḥ. 707, a.

This word occurs twice in the Corân, both times in the same verse, Sura 22, v. 72, as meaning a fly; — that the false gods can not create even a fly is a proof of their utter impotence. In the note to this verse in Beidh. Com. in Cor. I, p. ٦٤٠, stands:

والذباب من الذبّ لأنّه يُذَبُّ وجمعه أَذِبَّة وذِبّان

L. 7. ظبة. For the following see Ḥamâsa 48, 17:

إذا الكُماةُ تَنَحَّوْا أن يُصيبَهُمْ حَدُّ الظُّبَاةِ وَصَلْنَاهَا بأيدينا

„When the armed yield aside, that the edge of the swords points may not reach them, then will we (on the other hand) grasp them together (the swords points) with our hands“.

انّما قال حدّ الظباة وظبة السيف حدّه — وقيل الظبة طرف السيف

The word has has these different forms for the plural, see Lane: أَظْبٍ, pl. of pauc. (Ǵauh.) ظُبُون, ظُبَات, ظُبَاة, ظِبُون, ظُبًا or ظُبِى.

Es-Semoww-al Ibn ’Adiyâ says:

تَسِيلُ على حَدِّ الظُّبَاتِ نُفُوسُنَا ۔ وَلَيْسَتْ على غَيْرِ الظُّبَاتِ تَسِيلُ

„Our bloods flow upon the edge of the ظبات, and upon other, than (the edge of) the ظبات they flow not“, (Lane).

L. 8. عَيْر. This word means, in general, the prominence (or) ridge in the middle of the iron head or blade of an arrow, or of a spear, or of a sword, or of a knife, (Lane). Of a spear see Ḥamâsa 209, 18.

L. 9. السيلان. In Ǵauh. II, 200. قال أبو عُبَيد قد سمعته ولم أسمعه من عالم. On the other hand, the word occurs in the following verse. Ez-Zibriḳân Ibn Bedr says:

وَلَنْ أُصَالِحَكُمْ ما دَامَ لِى فَرَسٌ ۔ وَٱشْتَدَّ قَبْضًا على السيلانِ إبْهَامِى

„And I will not make peace with you, while I have a horse, and my thumb grasps firmly upon the tongue of the sword“, (Lane).

L. 14. عامل s. Ḥarîrî 77, 17.

L. 16. العَجْس. Ǵauh. I, 460: العَجْس والعِجْس والعُجْس مقبض القَوْس وكذلك المَعْجِس. See Freyt. Einl. p. 258.

P. ٨, l. 4. الفُوق. In Ḥarîrî 314, 24 it is used for the arrow itself. The word is of frequent occurrence in proverbs; e. g., حَتَّى يَرْجِعَ السَّهْمُ على فُوقِهِ. „Donec sagitta ad crenam suam redit“; that is, never. Freyt. Prov. ar. I, 359. Also Ib. p. 538 اِرْجِعْ إِنْ شِئْتَ فِي فُوقِي. „Redi, si vis, in crenam meam sagittae. Thus explained: Redi ad eam conditionem, qua inter nos mutua amicitia erat.

L. 5. أُطْرَةٌ. This is the sinew, that is tied around the shaft of the arrow above the notch, in order to keep the arrow from splitting, thus binding it together, and thence we have the meaning cement, specifically a cement made out of ashes and blood used for mending a facture in a cooking-vessel, see Ǵauh. I, 281; also Lane.

L. 5. الرُّعْظ. This is the socket of the head of the arrow; so in the following proverbs, Muḥ. I, 792, a: إِنَّ فُلَانًا لَيَكْسِرُ عَلَيْكَ أَرْعَاظَ النَّبْلِ. „Verily such a one breaks against thee the sockets of the heads of the arrows“. And: مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَعَطَّفَتْ عَلَيَّ أَرْعَاظُ النَّبْلِ. „I was not able to do such a thing, until the sockets of the heads of the arrows became much bent against me“. S. Lane.

L. 7. الأَقَذّ. This word can have the directly opposite meaning of that given in the text; so Muḥ. II, 1678, a: الأَقَذُّ سهمٌ عليه القُذَذ وسهمٌ لا رِيش عليه والمستوى البَرْى بلا زيغ ج قُذٌّ وجمع القُذّ قِذَاذ وما له أَقَذٌّ ولا مَرِيشٌ أَى شىء او مالٌ ولا قومٌ،

See Ḥamâsa 652, 4.

L. 7. النِّكْس. The explanation as here given is by no means clear. What here follows explains the word sufficiently.

The arrows are put into the quiver with the end for the bow-string uppermost; when this end, the notch, is broken off, the arrow is returned to the quiver, but reversed, in order to distinguish it from the other arrows, thus the lower end takes the place of the upper end. Such an arrow is, at least for the time being, useless, and hence the secondary meaning of the word, a good for nothing person. The following from Kâmil 142, 9 ff.: فالنِّكْسُ الدَّنِىُّ المُقَصِّرُ ويقول بعضهم أنّ أصلَ ذلك فى السهام وذلك أنّ السَّهم اذا ارْتَدَعَ او نالَتْه آفةٌ نُكِسَ فى الكنانة لِيُعْرَفَ من غيره قال الحُطَيْئَةُ

قد نَاضَلُوكَ فَأَبْدَوْا من كِنَانَتِهم   مَجْدًا تَلِيدًا ونَبْلًا غيرَ أنْكَاسِ

„They endeavor to strike you, and they disclose from their quivers an inherited renown and arrows unbroken“.

See also Com. to Ḥarîrî I, 327, 5; and II, 651 last line. To turn upside down, or upon its head is the meaning of the verb, so Muḥ. II, 2127, b:

نكسه قلبه او على رأسه وجعل أسفله أعلاه, and then doing anything in a reverse order; hence the expression يقرأ القرآن منكوسًا which means to read the Corân, beginning with the last sura and ending with the first, or beginning with the last part of a sura and reading to its commencement.

In Sura 21 v. 66, are the words: ثُمَّ نُكِسُوا عَلَى رُؤُسِهِمْ and in the note (Beidh. Com. I, p. ٦١٩) is added صيرورة اسفل الشىء مستعليا على أعلاه'

L. 11. الغَزَارَانِ. For this word in various meanings with quotations, see Kâm. 24, 6 ff.; also Ḥarîrî II, 503, 24.

L. 14. الاسْكَاف. Muḥ. I, 973, b: الأَسْكَفُ والاسْكَاف والأُسْكُوفُ الخَفّاف او الاسكاف صانعٌ سوى الخُفّاف فانّه الأَسْكَفُ او الاسْكَاف النجّار وكلّ صانعٍ بحديدة والحاذق بالأمر ج أَسَاكِفَة

Every صانع was also called قَيْنٌ Ḥam. 558, 4. Freyt. Einl. p. 287.

L. 16. الهاجِرِىّ. Muḥ. II. 2159, a: الهاجِرِىُّ الحَسَنُ الكريم

الجِيّد والبِنَاءُ ومن لزم الحَضَر ونسبة الى هَجَر، وهَجَر بلد بقرب المدينة بينه وبين عَثَّر والنسبة هَجَرِيٌّ على لفظه وهَاجِرِيٌّ

L. 16. الهالكيّ. Muḥ. II, 2188, a: الهالكيّ الحدّاد والصيقل قيل لأنّ أوّل من عمل الحديد الهالك بن عمرو بن أسد،

L. 17. الجُنْثيّ. Muḥ. I, 290, b: الجُنْثيّ بالضمّ السيف والزَّرَّاد ج جُنْثِيَّة والجُنْثيّ بالضمّ والكسر أجود الحديد،

L. 17. السمسار. This word means accord. to Lane a broker, one who acts as a middle person between the seller and the buyer, but this can not be the meaning here. The following is another explanation: سغسار i. q. سمسار alia lectio vocis سپسار apud Persas: is qui varias res vendit, ut clypeos, gladios, ephippia, habenas al. Vullers Lex. pers.-lat. See Gawalîkî al-Mai'arrab, Sachau p. ٨٣ and p. 40. Saçy Chrest. ar. III, 341 and ١٥٨, 1.

P. ٩, l. 1. The half verse, as it is in the text, is to found in Gauh. under عصاب, the whole verse is in Muḥ. under the same word. The author is Ru'ba.

L. 6. الفَتْلُ الشَّزْرُ. Mo'all. Taraf v. 25 (Arnold p. 44):

أُمِرَّتْ يَدَاهَا فَتْلَ شَزْرٍ وَأُجْنِحَتْ   لَهَا عَضُدَاهَا فِي سَقِيفٍ مُسَنَّدِ

„Her front feet (like ropes) twisted after the manner called فَتْلَ شَزْرٍ, and her two arms were made to incline like a well-supported roof". See also Ḥarîrî 133, 10.

L. 7. طَعْنَةٌ سُلْكَى. This is a thrust directed right towards the face. أَمْرٌ سُلْكَى is an affair rightly directed. So in the saying of Ḳais Ibn 'Eyzárah we have:

غَدَاةَ تَنَادَوْا ثُمَّ قَامُوا فَأَجْمَعُوا   بِقَتْلِي سُلْكَى لَيْسَ فِيهَا تَنَازُعُ

„In the morning when they congregated, then arose and determined upon my slaughter with a strong resolution in respect to which there was no contention", (Lane). See also Gauh. II, 138.

L. 8. المَخْلُوجَة. Gauh. I, 148.

وكُنتُ اذا دَارَتْ رَحى الحَرْبِ رُعْتُهُ   بمَخْلُوجَةٍ فيها من العَجْزِ مَصْرِفُ

„When the mill of war ground, I frightened him with a blow from the side, in which there was no trace of weakness“.

L. 8. طعن بالرحا شَزْرا. The verb شزر means to look askew, and also to look at one from the right and left. The expression means, he ground with the hand-mill, making it revolve in the same course as the hands of a watch, the contrary way is بَتًّا (Lane).

L. 10. الثبان. Muh. I, 183, a: الثُّبَانُ الموضع الذى تحمل فيه من ثوبك بثنيه بين يديك ثم تجعل فيه من التمر او غيره ج ثُبُن

See also Ḥarîrî II, 427, 22. For the different forms ثُبَان, ثُبْنَة, ثُبِين and ثُبْنَة and the pl. ثُبَن, see Lane, where the pl. ثُبُن is not given. The original meaning of the word is to shorten, (s. Fleischer, Beitr. z. ar. Sprachk. III St. p. 289), hence the meaning a pocket, that is a fold made by shortening the garment. The word means also anything that a person carries in his sleeve.

In a tradition of ʻOmar it is said: اذا مَرَّ أَحَدُكُم بحائط فَلْيَأْكُلْ منه ولا يَتَّخِذْ ثِبَانًا. „When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself, or make a ثبان“. And one says: قَدِمَ فُلَانٌ بِثِبَانٍ فى ثَوْبِهِ ما أَدْرِى ما هو. „Such a one came with a ثبان in his garment; I know not what it was“ (Lane).

L. 11. الحال. Com. to Ḥamâsa 299, 5: وقيل الحال الثقل أى اذا ثقلت الحالة والعرب تقول خَفِّفْ عنّى من حالى اى من ثقلى. „Lighten (ease) me of my burden“.

L. 10. خُبْنَة. Com. to Ḥarîrî 427, 22: الخبن جمع خبنة وهى ثبن الرجل أى ذلذل ثوبه المرفوع تقول رفع فلان فى خبنته شيئا والخبنة

أيضا ما يُعزَل من النعم فيحمل فى الإبط او الكمّ يقال كُلْ ولا تتّخذ خبنة ،

L. 13. السانح. This and the three following expressions are taken from the hunt. سانح here explained as meaning (a gazelle, a bird, &c.) coming from the right side has, accord. to others, the directly opposite meaning, namely passing from the direction of the left hand of the spectator to the right. See the following from Gauh. I, 180:

السنيح والسانح ما ولّاك ميامنه من ظبى أو طائر أو غير هما تقول سنح لى الظبىُ يسنح سنوحا اذا مرّ من مياسرك الى ميامنك والعرب تتيمّن بالسانح وتتشاءم بالبارح وفى المثل من[1] لى بالسانح بعد البارح وسنح وسانح بمعنى قال الأعشى

جَرَتْ لهما طَيْرُ السناح بأشأم[2]

قال أبو عبيدة سأل يونس رؤبة وأناشاهد عن السانح والبارح فقال السانح ما ولّاك ميامنه والبارح ما ولّاك مياسره وسنح لى رأىٌ فى كذا أى عرض وسنحت بكذا أى عرّضت ولحنت

Also the proverb: مَن لى بِالسَّانِحِ بعد البَارِحِ, „Quis efficere mihi potest, ut a latere sinistro veniat, postquam a latere dextero venit“. Freyt. prov. ar. II, 667. These four expressions with the same explanation given in the text are also to be found in Com. to Harîri 486, 9. See also Ahlwardt Chalef el-Achmar. p. 47.

L. 13. البارح. Gauh. I, 170: وبرح الظبىُ بالفتح بُرُوحًا اذا ولّاك مياسره يمرّ من ميامنك الى مياسرك والعرب تتطيّر بالبارح وتتفاءل بالسانح لأنّه لا يمكنك أن تَرميَه حتّى تَنْحَرِفَ وفى المثل

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1) Who (will be responsible) to me for a fortunate (or) lucky event after an unfortunate or unlucky? (Lane). 2) The bird coming from the right side brought them a misfortune.

انّما(¹ هو دَبَارِحِ الاروى لأنّ مساكنها فى الجبال فى قنانها لا يكاد الناس يرونها سانحة ولا بارحة الّا فى الدهور مرّة'

L. 16. الهديل. In Muḥ. we have pretty much the same explanation. In the second definition it is stated that the young dove died of thirst, or through some misfortune, or that a ravenous bird preyed upon it. The second quotation is in Muḥ. II, 2165, b, and Ǵauh. II, 252, the second hemistich beginning with بأسرع instead of بأقرب. In Ǵauh. are also the third and the fourth, the third having يُغَرِّدُ مُنْزِفُ instead of بِغَرِّهِ مُنْزِفِ.

S. Ahlwardt Chalef el-Achmar p. 103, 398 v. 21 ff. and the remarks thereto; Diw. Hods. I, p. 37, 23; The Diw. of the six anc. poets, Ahlw. p. 30, v. 5.

P. ١٠, l. 8. القارية. This bird is thus described in Muḥ. II, 1704, b: والقارية ايضا (وفى القاموس القارّية) بالتشديد طائر قصير الرجلين طويل المنقار اخضر الظهر يحبّه الاعراب وتتيمّن به واذا رأوه استبشروا بالمطر كانّه رسول الغيث او مقدّمة السحاب ويشبّهون به الرجل السخىّ ج قوار وقوارىّ'

In respect to the form with tèšdîd, it is said in Ǵauh. II, 533: قال يعقوب والعامّة تقول قاريّة بالتشديد'.

See Boch. Hieroz. II, 634 ff.

L. 10. السُبَد. In Muḥ. I, 913, b, it is said when two drops of water fall upon it (in Ǵauh. I, 232, upon its back) they run off. Accord. to the former it is an unpropitious bird.
In Ǵauh.:

أكلّ يوم عِرْشُها مقبلى حتّى ترى المئزر ذا الفضول
مثل جناح السبد العسيل

1) It (or) he is like the mountain-goat passing in the manner of such as is termed بارح. The same proverb with a slight variation is in Freyt. Prov. ar. I, 35.

„Is not every day her couch the place of my mid-day's rest, until you see her robe expanding like the wings of al-subad that has bathed?"

Also Ṭufail says, in Ǵauh. I, 232:

تقريبها المَرَطَى والجوزُ معتدلٌ كأنّه سبدٌ بالماء مغسولُ

„Its pace (is equal to) the trot (of other horses), having a steady gait as if it were a subad bathed in water".

L. 13. التَّنَوُّطُ. Ǵauh. I, 568: التنوّط طائر ويقال أيضا التنوّل قال الأصمعيّ انّما سُمّى تنوّطا لأنّه يدلى خيوطا من شجرة ثمّ يفرخ فيها، الواحدة تنوّطة،

In Muḥ. II, 174, a, are the two forms التَّنَوُّط and التُّنَوِّط. It is further stated, وينسج عشّهُ كقارورة الدُّهن مَنُوطًا بتلك الخيوط ويقال له بالفارسيّة دِيبُو. See Saçy Chrest. ar. III, 499 and ١٩٣, 17. Boch. Hieroz. II, 724, III, 104. Karwînî ed. Wüstenf. I, 409.

L. 14. أبو بَرَاقِش. Ibn Ja'îs 40, 21: أبو بَرَاقِش وهو طائرٌ ذو ألوانٍ من سوادٍ وبياض يتغيّر النهار ألوانا يُضرَب به المثل في التلوّن قال الشاعر

يغدوا عليك مُرَجَّلين كأنّهم لم يفعلوا
كأبي بَرَاقِش كلَّ لَونٍ لَونُه يتحوّل

Ḥarîrî Maḳ. 256, 10: أبو براقش طائر يتلوّن ألوانا مختلفة في اليوم الواحد حتّى قيل أحول من أبو براقش وهذا من التحوّل والتنقّل جُعل مثلا في كلّ متلوّن ذى وجهين واسمه مشتقّ من البرقشة وهى النقش والرقم يقال برقشت الثوب إذا نقشته قال فيه الشاعر

كأبى بَرَاقِش كلَّ حِينٍ لَونُهُ يتخيّل

وقد يروى يتحوّل قال الجوهرىّ برقشت الشىء اذا نقشته بألوان شتّى وأصله من ابى براقش وعو طائر يتلوّن ألوانا والبرقش بالكسر طائر صغير مثل العصفور يسمّيه اعل الحجاز الشرشور النغبى وأبو براقش وابو قلمون كنية لثياب ابرشيم تنسج بمصر والروم تتلوّن للعيون الوانا

For a still different reading of the quotation with an additional verse and translation s. Freyt. Prov. ar. I, 409. In Muḥ. another reading of the verse (I, 85, b) is:

كأبى براقش كلّ يو م لونُهُ يتقلّبُ

In Ǵauh. I, 475, the verse is the same as in the text. See also Saçy Chrest. III, 413, 499 and ١٩٣; Broch. Hieroz. II, 724; Kazwînî I, 406; Fleischer's Beitr. III, p. 286.

L. 17. الأَخْيَل. A bird regarded as of evil omen, now applied to the green wood-pecker, the صُرَد or the شِقِرّاق, (Lane); Ḥamâsa 39, 3:

فإذا نَبَذْتَ له الحَصَاةَ رَأيتَهُ يَنْزو لِوَقْعَتِها طُمورَ الأَخْيَلِ

„And when you cast pebbles at him, you see how he springs, on account of the pebbles falling upon him, with the spring of the أَخْيَل“.

Here, and also p. 643, 17, أخيل is explained as being الشقراق. Also Ḥamâsa p. 703, 25, we have: والأخيل الشقرّاق سمّى بذلك لتخيّل لونه قال فما طائرى فيها عليك بأَخْيَلا

Also p. 705, 13: ويقال الشاهين الأخيل والجمع الأخايل. See Freyt. Prov. ar. I, p. 694 ff.; Hieroz. II, 636; Kazwînî I, 416.

L. 18. الوَطْوَاط. Accord. to Muḥ. II, 2264, b, the plur. is وَطَاوِط or وطاويط. In Ǵauh. I, 569, it is mentioned as meaning also a bat, or a swallow. It means the latter in one of the

traditions communicated by 'Âiša. At the burning of Jerusalem, the lizards are said to have blown upon the flames, in order to increase their fury, and the swallows to have extinguished them with their wings. See also Boch. Hieroz. III, 116; Kazwînî I, 426.

L. 17. خُطّاف. S. Saçy Chrest. ar. III, 19, 3; Boch. Hieroz. II. 603, 723, 834 ff.; Kazwînî I, 411.

L. 18. الحاتم. Muḥ. I, 343, b: والحاتم أيضا الغراب الأسود وغراب البين وهو غرابٌ أحمر المنقار والرجلين قيل سمّى بذلك لأنّه يحتم عندهم بالفراق إذا نعب بين القوم،

The word الحاتم is nom. ag. having the meaning of one who renders a decision, i. e. a judge, and thence 'a raven for the reason given above. Accord. to Lane this separation is caused by its croaking. The bird is regarded as of evil omen, because it is fond of plucking out its feathers, and hence the meaning unlucky or unpropitious. Cfr. Lane.

L. 18. الغراب. Harîrî ٣٠٨, 10; Freyt. ar. prov. 695 ff.; Ahlwardt Chalef el-Achmar p. 49 ff., 264, 270; Abû Nowâs Lobged. 26, 2; Hassan b. Atzâbit p. 30 a; The Diwâns of the six anc. poets, ed. Ahlw. p. 39 v. 1 (13).

L. 18. الواق. In Ġauh. II, 564, 4 we have the same explanation as is given in the text, why the bird is so called; the verse is also quoted having ولست instead of وليس.

In Muḥ. II, 2280, a, we have, on the other hand, two forms for this word, and the explanation of the meaning is taken from the verb itself: الواقى اسم فاعل والصُّرَد قيل سُمّى به لأنّه لا ينبسط فى مشيه فشُبّه بالواقى من الدوابّ وهو الّذى يحفى ويهاب المشى من وجع يجده بحافره. ويقال هو الواق بكسر القاف بلا ياء لأنّه سمّى بذلك لحكاية صوته،

P. ١١, l. 1. الغرانيق. As explanatory of this word in its different forms, we extract the following from Muḥ. II, 1529, b: الغُرنوق والغِرنَوق طائرٌ مائىٌّ أسود وقيل أبيض كالغُرْنَيق او الغُرنوق والغرنيق

الكركيّ او طائر يشبهه والغرنيق والغرنيق والغرنوق والغرونق والغرنوق والغرنق والغرانق الشابّ الابيض الجميل ج الغرانيق والغرانق الخ

Cfr. Ǵauh. II, 111, 30; Boch. Hieroz. II, 616; Kazwînî I, 421.

L. 4. البوه. This is accord. to Muḥ. I, 144, a, a carnivorous bird, whose feathers fall out. It is the male of the owl (البوم) or a larger owl, or a bird that resembles the owl but smaller.

Ǵauh. II, 423, describes it as resembling the owl but smaller. The بوهة is a smaller kind, with which a stupid person is compared. S. Boch. Hieroz. III, 14 ff.; Kazwînî I, 408.

L. 7. For غطاطة and the different kinds of قطاة, see Ahlwardt Chalef el-Achmar p. 184 ff.; Saçy Chrest. ar. III, 199, 16; 110, 416, 507—9; Boch. Hieroz. II, 531, 591. 650; Kazwînî I, 422.

L. 8. سقطان. Accord to Lane سُقّط, سقاط and مَسْقَط are different forms of the singular.

L. 9. حبارى. S. Saçy Chrest. ar. III, ١٩٤, 9; 413, 505, 506; Boch. Hieroz. III. 26 ff.; Kazwînî I, 409.

L. 11. القيض and المُحّ. The shell and yelk of an egg used figuratively in Ḥar. Mak. 448, 19 to denote that part that is clear and that part that is obscure in what is spoken.

L. 14. المُكّاء. The verb مكا means accord. to Muḥ. II, 1998, b, whistling with the mouth, interlocking the fingers and blowing into them, also the producing of various other sounds.

Under Sura 35, v. 8 (in Beidh. Com. in Cor. I, ٣٦٦, 10) as explanatory of مُكَآءً: صفير فُعال من مكا يمكو اذا صفر وقرئ بالقصر كالبُكا. In Mo'all. Imrulḳ v. 80 (Arnold p. 34) is this verse:

كأنّ مَكَاكِيَّ ٱلْجِوَآءِ غُدَيَّةً صُبِحْنَ سُلَافًا من رَحِيقٍ مُفَلْفَلِ

„As if the Mukas of the valley had drunk, in early morning, wine highly spiced."

The verse in the text is also to be found in Kitâb-al-Farḳ by al-Aṣma'î p. 19 ed. by Müller. S. Ahlwardt Chalef el-Achmar p. 132; Abûnowâs Jagdged. 1, 5; Boch. Hieroz. II, 724, Kazwînî I, 424.

L. 16. قف. The 8th form of this verb has accord. to Ḥamâsa 239, 28 the meaning of eating so that nothing remains, e. g. شرّ الشرب الاشتفاف وشرّ الأكل الاقتفاف, „The worst drinking is drinking the last drop, and the worst eating is eating the last bit“.

وَلَيْسَ بِهَيَّابٍ اِذَا شَدَّ رَحْلَهُ يَقُولُ عَدَانِى الْيَوْمَ وَاقٍ وحَاتِمُ

والغَرَانِيقُ طَيْرُ الماءِ واحدها غُرْنَيْقٌ وقيل أيضا ٱبنُ ماءٍ قال ذو الرمّة

قَطَعْتُ ٱعْتِسَافًا والثُّرَيَّا كَأَنَّهَا على قِمَّةِ الرَّأْسِ ٱبنُ ماءٍ مُحَلِّقُ

والبُوهُ طائرٌ مثلُ البُومَةِ يُشَبَّهُ به الرجلُ الأَحْمَقُ وهو البُومَةُ أيضا

5 والدُّخَّلُ ٱبْنُ تَمْرَةٍ وقال جرير

أَلَا أَيُّهَا الوَادِى الّذى بَانَ أَهْلُهُ فَسَاكِنُ وَادِيهِ حَمَامٌ ودُخَّلُ

والصُّوعُ طائرٌ والغَطَاطُ القَطَا واحدتها غَطَاطَةٌ والفَيَّادُ ذَكَرُ البُومِ

والسِقْطَانِ من الطائرِ جَنَاحاه والعِفْرِيَةُ عُرْفُ الديك وعُرْفُ الحَرَبِ

وهو ذَكَرُ الحُبارَى والبُرَائِلُ ما ٱرتفع من ريش الطائر وٱستدار فى عُنقه

10 عند التَنَافُرِ والقَيْضُ قِشْرُ البَيْضَةِ العُلْيَا وهو الخِرْشَاءُ والغِرْقِئُ القِشْرَةُ

الرَقِيقَةُ الّتى تحت القَيْضِ والمُحُّ صُفْرَةُ البَيْضِ يقال أنّ الفَرْخَ يُخْلَقُ

من البَيَاضِ ويَغْتَذِى بالمُحّ قال الشاعر

كَانَتْ قُرَيْشٌ بَيْضَةً فَتَفَلَّقَتْ فَالمُحُّ خَالِصُهَا لِعَبْدِ مَنَافِ

والمُكَّاءُ طائرٌ يَسْقط فى الرياضِ ويَمْكُو أى يَصْفِرُ قال الشاعر

15 اِذَا غَرَّدَ المُكَّاءُ فى غَيْرِ رَوْضَةٍ فَوَيْلٌ لِأَهْلِ الشاءِ والحُمُرَاتِ

وقَطَنُ الطائرِ زِمِكَّاه وزِمِجّاه يقال أَقَفَّتِ الدَجَاجَةُ والحَمَامَةُ اذا انقطع

بَيْضُها ويقال قَطعتِ الطَيْرُ اذا ٱنْحَدَرت من بِلَادِ البَرْدِ إلى بِلَادِ الحَرّ

قال أبو عُبَيْدَةَ عن الكِسَائىّ أَقَفَّتِ الدَجَاجَةُ أى جمعتِ البَيْضَ

تحت بَطْنِها والأَصْمَعِىُّ اذا ٱنْقَطَعَ بَيْضُها وكذلك أَصْفَتْ وأَصْفَى

20 الشاعر انقطع شعره

فَقُلْتُ أَتَبْكِي ذَاتُ طَوْقٍ تَذَكَّرَتْ   هَدِيلًا وَقَدْ أَوْدَى وَمَا كَانَ تُبَّعُ

أى لم يخلق تُبَّع بعد وقال الكُمَيْتُ

وَمَا مَنْ تَهْتِفِينَ بِهِ لِنَصْرٍ   بِأَقْرَبَ جَابَةً لَكِ مِنْ هَدِيلِ

ومرّةً تَجْعَلُه الطائرَ نَفْسَه قال جِرَانُ العَوْدِ

5 كَأَنَّ الهَدِيلَ الظَّالِعَ الرِّجْلِ وَسْطَهَا   مِنَ البَغْيِ شِرِّيبٌ بِغَزَّةَ مُنْزِفُ

ومرّةً تَجْعَلُه الصَّوْتَ قال ذو الرُّمَّة

أَرَى نَاقَتِي عِنْدَ المُحَصَّبِ شَاقَهَا   رَوَاحُ اليَمَانِي وَالهَدِيلُ المُرَجَّعُ

والقَارِيَةُ والقَوَارِي جَمْعُها وهى طُيُورٌ خُضْرٌ تَتَيَمَّنُ بها الأعرابُ، قال

أبو محمّد سمعتُ العَوَامَّ تقول القَوارِيرُ ولا أدرى أتُرِيدُ هذا الطائرَ ام

10 لا والسُّبَدُ طائرٌ لَيِّنُ الرِيشِ لا يَثْبُتُ عليه الماءُ تُشَبِّهُ الشعراءُ الخيلَ

به اذا عَرِقَتْ والتَّنَوُّطُ طائرٌ يُدَلِّي خُيُوطًا من شَجَرَةٍ ويُفَرِّخُ فيها

وقال الشاعر يصف الإبلَ بطول الأعناق

يُسَاقِطْنَ أَعْشَاشَ التَّنَوُّطِ بِالضُّحَى   وَيَفْرُشْنَ فِي الظَّلْمَاءِ أَفْعَى الأَجَارِعِ

والنُّبُشْمُ قالوا هو الصُّفَارِيَّةُ والشُّرْشُورُ هو البِرْقِشُ وأبو بَرَاقِشَ طائرٌ

15 يتلوّنُ ألوانًا قال الشاعر

كَأَبِي بَرَاقِشَ كُلَّ لَوْنٍ لَوْنُهُ يَتَخَيَّلُ

والأَخْيَلُ هو الشِّقِرَّاقُ والعربُ يَتَشَاءَمُ به والوَطْوَاطُ الخُطَّافُ وجَمْعُها

وَطَاوِطُ والحَاتِمُ الغُرَابُ لأنّه عندهم يَحْتِمُ بالفِرَاقِ والوَاقِ بكسر القاف

الصُّرَدُ وسُمِّيَ بحكاية صَوْتِه قال الشاعر

طيُّ القَسَامِيِّ بُرُودَ العَصَّبْ

والقَسامِيُّ الّذى يَطْوِى الثِياب أَوَّلَ طَيِّها حَتَّى تَنْكَسِر على طيّها والماسِخِيُّ القَوّاسُ بخاءٍ معجمة وأَصل المَسْخ تحويلُ شىء إِلى شىء لأَنّه يأخذ خَشَبَةً فيُسَوّى منها قَوْسًا ،

باب اختلاف الأَسماء فى الشىء الواحد لاختلاف الجِهات 5

قال أبو محمّد الفَتْلُ الشَزْرُ إِلى فوق واليَسْرُ إِلى أَسْفَلَ والطَعْنُ الشَزْرُ عن يَمِينِكَ وشِمالِك واليَسْرُ حِذاءَ وَجْهِك والطَعْنَةُ السُلْكَى المُسْتَوِيَة والمَخْلُوجَة ذاتُ اليمين وذاتُ الشمال يقال طَعَنْتُ بالرَحا شَزْرًا اذا أَدَرْتَ يَدَكَ من يمينك وما اذا ٱبْتَدَأْتَ الإِدارةَ من يَسارك وأَدَرْت كذلك فهو البَتُّ الثِبانُ الوِعَاءُ تَحْمِل فيه الشىء بين يديك يقال قد 10 تَثَبَّنْتُ وثَبَّنْتُ فإِن حملتَه على ظَهْرِك فهو الحالُ يقال تَحَوَّلْتُ كذا وكذا فإن جعلتَه فى حِضْنك فهو خُبْنَةٌ يقال خَبَنْتُ أَخْبِنُ خَبْنًا ،

السانِحُ ما جرى من ناحية اليمين والبارِحُ ما جرى من ناحية اليسار والناطِحُ ما تَلَقّاك والقَعِيدُ ما ٱسْتَدْبَرَك ،

باب معرفة الطَيْر 15

قال أبو محمّد العرب تَجْعل الهَدِيلَ مَرَّةً فَرْخًا تَزْعُمُ أنّه كان على عهد نُوح عليه السلام فصادَه جارِحٌ من جَوارِح الطَيْر قالوا فليس من حمامة إِلّا وهى تَبْكى عليه وأُنْشِد فى هذا المعنى

والغِفارَةُ الرُّقْعَةُ الّتى تكون على الحَزِّ الّذى يجرى عليه الوَتَرُ والعَتَلُ القِسِىُّ الفارِسيَّةُ والإِطْنابَةُ السَّيْرُ الّذى على رَأْس الوَتَر ،

باب فى السَّهْم

قال أبو محمّد الفُوقُ من السَّهْم موضعُ الوَتَر وحَرْفا الفُوقِ الشَّرْخان
5 والعَقَبَةُ الّتى تَجْمَعُ الفُوقَ وهى الأُطْرَةُ والرُّعْظُ مَدْخَلُ النَّصْل فى السَّهْم والرِصافُ العَقَبُ الّتى فَوْقَ الرُّعْظ وريش السَّهْم يقال له القُذَذُ والواحدة قُذَّةٌ والأَقَذُّ القِدْحُ الّتى لا رِيشَ عليه والمَرِيشُ ذو الرِيش والنِكْسُ من السِهامِ الّذى قد انكسر فُوقُهُ فجُعِل أَسْفَلُهُ أَعْلاهُ ،

باب النِصال

10 قال أبو محمّد فى النَصْل قُرْنَتُهُ وهى طَرَفُهُ وهى ظُبَتُه والعَيْرُ هو النّاشِزُ فى وسطه والغِراران الشَفْرَتان منه والكُلْيَتان ما عن يَمِين النَصْل وشماله ،

باب أسماء الصُنّاع

قال أبو محمّد كلّ صانعٍ عند العرب فهو اِسْكافٌ قال الشاعر
15 وَشُعْبَتنا مَيْسٍ بَراها الاِسْكافْ
أى نَجّارٌ والناصحُ الخَيّاطُ والنِصاحُ الخَيْطُ والهاجِرِىُّ البَنّاءُ والهالِكِىُّ الحَدّادُ والهِبْرِقِىُّ الصائغُ والجُنْثِىُّ الزَرّادُ والسِفْسِيرُ السِمْسارُ والعَصّابُ الغَزّالُ قال رؤبة

كان كاملَ الأَداةِ فهو مُـودٍ ومُدَجَّجٌ وشَـاكٌ فى السِلاحِ فاذا لم يكن
معه سلاحٌ فهو أَعْزَلُ فاذا كان عليه مِـغْـفَـرٌ فهو مُـقَـنَّـعٌ فاذا لبِس
فَـوْقَ دِرْعِـه ثوبا فهو كافـرٌ وقد كـفـر فَوْقَ دِرْعِـه ويقال هذا رجلٌ
مُتَقَوِّسٌ ومُتَقَبِّلٌ نَـبْـلَـهُ وإذا لم يكن معه قَـوْسٌ ولا نَـبْـلٌ فهو أَنْـكَـبُ
ومُتَنَكِّبٌ كِنانَتَهُ، 5

باب مـعـرفـة السَّيْف

قال أبو محمّد ذُبابُ السيف حَدُّ طَـرَفِه وحَدّاهُ من جانِبَيْه ظُبَتاهُ
والعَيْرُ هو الناشِزُ فى وسطه وعِذارُه ما بين ظُبَتَيْه وبين العَيْرِ من وَجْهَيِ
السيف جميعًا والسِيلانُ من السيف والسِكّينِ الحَديدَةُ الّتى تدخل
فى النِصَاب أى ذَنَبُها والجميع سِيلاَنَاتٌ، 10

باب فى الرُمْح

قال أبو محـمّـد الجُـبَّـةُ ما دخل فيها الرُمْحُ من السِنانِ والثَعْلَبُ ما
دخل من الرُمْحِ فى السِنان وما تحت الثَعْلَب إلى مِقْدارِ ذِراعَـيْـن
يُدْعَى عاملَ الرُمْحِ وما من ذٰلك إلى الزُجّ يُدْعَى سافِلَةَ الرُمْحِ،

باب فى الـقَـوْس 15

قال أبو محمّد سِيَـةُ القَوْس ما عُطِف من طَرَفِها والعَجْسُ والمَعْجِسُ
مَقْبِضُ الرامِى والكُظْرَةُ الـفَـرْضُ الّذى فيه الوَتَرُ والنَعْلُ العَقَبَةُ الّتى
تـلـبَس ظَهْرَ السِيَة والحِلَلُ السُيُـور الّتى تـلـبـس ظُـهُـورَ السِيَتَيْن

ما بين الإِصْبَع الوُسْطى والّتى تليها الوَصْوَصَةُ تَضْيِيقُ النِقابِ فإن أَنْزلتَه الى المَحْجِرِ فهو النِقاب وهو على طَرَف الأَنْف اللِفامُ وعلى الفَمِ اللِثامُ ويقال حَسَرَ عن رأسه وسَفَرَ عن وَجْهه وكَشَفَ عن رِجْلَيْه والاضْطِباعُ أن تَجْمَعَ طَرَفَيْ إزارك على مَنْكِبك الأَيْسَرِ وتُخْرِجَ أحدَ
5 الطَرَفَيْن من تحتِ يدك اليُمْنَى وتُبْرِزَ مَنْكِبَك الأَيْمَنَ واشتِمالُ الصمّاء أن تُجَلِّلَ نفسَك بثوبك ولا ترفعَ شيئًا عن جوانبه والسَدْلُ أن تَسْدُلَ ثوبَك فلا تَجْمعَه تحت يَدَيْك ويقال بُرْدٌ مُفَوَّفٌ اى فيه نَقْشٌ وأصله من الفُوفِ فى الظُفْرِ وهو البَيَاضُ فى أَظْفارِ الأَحْداثِ،

باب فى مَعْرِفَةِ السِلاح

10 قال أبو محمّد رَجُلٌ تَرّاسٌ إذا كان معه تُرْسٌ فإذا لم يكن معه تُرْس فهو أَكْشَفُ ورجلٌ سائِفٌ وسَيّافٌ إذا كان معه سَيْفٌ فإذا لم يكن معه سيف فهو أَمْيَلُ وقد قيل المُسِيفُ الّذى معه سيف فإذا ضرب به فهو سائِفٌ يقال عَصِيتُ بالسيف فأنا أَعْصَى به إذا ضَرَبْتَ به وعَصَوْتُ بالعصا فأنا أَعْصُو إذا ضربتَ بها والأصل فى السيف مأخوذٌ
15 من العصا ففُرِق بينهما ورجلٌ رامحٌ إذا كان معه رُمْحٌ فإذا لم يكن معه رُمْحٌ فهو أَجَمُّ ورجلٌ دارعٌ إذا كان عليه دِرْعٌ فإذا لم يكن عليه دِرْعٌ فهو حاسرٌ ورجل نابلٌ ونَبّالٌ إذا كان معه نَبْلٌ فإن كان يعملها فهو نابل ويقال آسْتَنْبَلَنى فأَنْبَلْتُه اى أَعْطَيْتُه نَبْلًا فإذا كان مع الرجل سيف ونبل فهو قارنٌ ورجلٌ سالحٌ اى معه سِلاحٌ فإن

به والمِسْيَعَةُ المَالَجُ سُمِّيت بذلك لأنّه يُسَيَّع به اى يُطَيَّن والسِيَاعُ الطِينُ بالتِبْن والمِنْقَافُ المِصْقَلَةُ الّتى تُخْرَج من البَحْر ،

باب معرفة الحِيَاض

قال أبو محمّد العُقْرُ مُؤَخِّرُ الحَوْض والإِزَآءُ مَصَبُّ المآء فيه والصُنْبُورُ مَثْعَبُهُ وعَضُدُ الحَوْض من إِزآئه إلى مُؤَخِّره والمَدْلَجُ ما بين البئر إلى 5 الحَوْض والمَنْحَاةُ ما بين البئر إلى مُنْتَهى السَانِيَة قال

كَدَّ سَوَانِيَهَا على المَنْحَاةْ

والزُرْنُوقَانِ مَنَارَتَان تُبْنَيَان على رأس البئر من حِجارة وهما قَرْنَان فإذا كانا من خَشَبٍ فهما دِعَامَتَان والنَعَامَةُ الخَشَبَةُ المُعْتَرِضَة على الزُرْنُوقَيْن والقِتْب جميعُ أَدَاة السَانِيَة ، 10

باب معرفة الثِيَاب واللِبَاس

قال أبو محمّد الرَيْطُ كلّ مُلَاءَةٍ لم تكن لِفْقَيْن والحُلَّةُ لا تكون إلّا ثَوْبَيْن والنُقْبَةُ قِطْعَةُ ثَوْبٍ قَدْرُ السَرَاوِيلِ تُجْعَل لها حُجْزَةٌ مُخَيَّطَةٌ من غير نَيْفَقٍ وتُشَدّ كما يُشَدّ السراويلُ فإن لم يكن لها حُجْزَة ولا سَاقَانِ فهو النِطَاق فإن كان لها حُجْزَةٌ وسَاقَان ونَيْفَقٌ فهو السراويلُ 15 والقَرْقَلُ القميصُ الّذى لا كُمَّىْ له وطُرَّةُ الثَوْب وصِنْفَتُهُ وكُفَّتُهُ واحدٌ وهو الجانب الّذى ليس فيه هُدْبٌ وحَوَاشِى الثوب جوانبُه كلّها وزِمَامُ النَعْل ما جرى من شِسْعِه بين السَبَّابَة والإِبْهَام وقِبَالُها مِثْلُها

وِالمِطْمَرُ الخَيْطُ الّذى يُقَدِّر به البَنّآءُ وهو الإمام أيضا والمِقْوَسُ الحبل
الّذى يُمَدّ بين يَدَيِ الخيل فى الحَلْبَةِ وهو المِقْبَصُ أيضا ومنه أخذتُ
فلانا على المقبص والخَيْطُ الّذى يُرْفَع به الميزانُ هو العَذَبَةُ والحديدة
المُعْتَرِضَةُ الّتى فيها اللسان هى المِنْجَمُ ويقال لما يَكْتَنِف اللسان
5 منها العِيَاران والسَعْدَانَاتُ العُقَدُ الّتى فى أَسْفَلِ الميزان والحَلْقَةُ الّتى
تُجْمَع فيها الخُيُوط فى طَرَف الحديدة هى الكِظَامَةُ والخَشَبَتَان اللّتان
تُعْرَضَان على الدلو كالصليب هما العَرْقُوَتَانِ والسَبِيُّ الّذى بين آذان
الدلو والعَرَاقِى هو الوَذَمُ والعِنَاجُ فى الدلو الثقيلة حَبْلٌ او بِطَانٌ يُشَدّ
من تَحْتِها ثمّ يُشَدّ إلى العَرَاقِى فيكون عَوْنًا للْوَذَم وإن كانت
10 خفيفةً شُدّ خَيْطٌ فى إحدى آذانها إلى العَرْقُوَة والكَرَبُ أن يُشَدّ
الحبلُ إلى العَرَاقِى ثمّ يُثَنّى ثمّ يُثَلّث قال الحُطَيْئَة

قَوْمٌ إذا عَقَدُوا عَقْدا لِجَارِهم   شَدّوا العِنَاجَ وشَدّوا فَوْقَه الكَرَبا

والدَرَكُ حبل يُوثَق فى طَرَف الحبل الكبير ليكون هو الّذى يَلِى
الماءَ ولا يَعْفَن الحبلُ وفَرْغُ الدلو مَخْرَجُ الماء من بين العَرْقُوَتَيْن فى
15 البَكْرَة المِحْوَرُ وهو العُود الّذى فى وسط البَكْرَة ورُبّما كان من حديد
فإذا كان من خَشَب فهو القَعْوُ والقَبّ الّذى فى وسط البَكْرَة ولها
أسنانٌ من خشب والسِنّةُ حديدةُ الفَدّانِ وهى السِكّةُ أيضا والنِيرُ
الخَشَبَةُ الّتى يكون على عُنُق الثَوْر والمِقْوَمُ الخَشَبَةُ الّتى يُمْسِكها
الحَرّاث والمِنْسَغَة الرِيش المجموع الّذى يُنْسَغ به الخُبْز اى يُغْرَز

بابُ معرفةِ الآلاتِ

قال أبو محمّد المُحِلَّاتُ القِرْبَة والفَأْس والقَدّاحة والدَلْو والشَفْرَة والقِدْر وانّما قيل لها مُحِلَّاتٌ لأنّ الّذى يكون معه هٰذه الأشياءَ يَحِلّ حيثُ شاءَ وإلّا فلا بُدَّ له أن ينزِلَ مع الناس والفَأْس الّتى لها رأْسٌ واحدٌ والحَدَأَةُ الّتى لها رأسانِ وجمعها حَدَأٌ مقصورٌ والصَّاقُورُ فأْسٌ عظيمةٌ 5
لها رأْسٌ تُكَسَّرُ بها الحِجارةُ وهى المِعْوَلُ والكِرْزِينُ فأْسٌ عظيمةٌ يُقْطَع بها الشجرُ والعَلاةُ السِنْدَانُ ومنه الحديث أنّ آدم هبط معه العلاةُ والعَتَلَةُ البَيْرَمُ والحُمْتُ زِقَاقُ السَمْنِ واحدها حَمِيتٌ وكذٰلك الأَنْحاءُ واحدها نِحْىٌ والوِطَابُ زِقاقُ اللبنِ واحدها وَطْبٌ والذَوارِعُ زِقاقُ الخمرِ ولم أَسْمَعْ لها بواحد والأَسْقِيَةُ لِلماءِ واسمُ الزِقّ تُجْمِع ذٰلك كلّه 10
والحُمْتُ أيضا يكون للعَسَلِ قال أبو زيد يقال لِمَسْكِ السَخْلَةِ ما دامت تُرْضَع الشَكْوَةُ فإذا فُطِم فَمَسْكُه البَدْرَةُ فإذا أَجْذَعَ فمسكه السِقَاءُ [الضبنة] هى نِصابُ السِكّينِ والمُدْيَة وجُزْءَةُ الإِشْفَى والمِخْصَف والكَرُّ الحبلُ يُصْعَد به على النَخْل ولا يكون كَرًّا إلّا كذٰلك والمَسَدُ يكون من خُوصٍ او لِيفٍ او جُلُودٍ وسُمِّى مَسَدًا بالمَسْدِ وهو الفَتْل والضَفْر 15

اثنا عشر بابا

من كتاب أدب الكاتب

لابن قتيبة